

A Course in INDIAN ASTROLOGY

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Preface

Astrology is the study of human behaviour and experiences on the backdrop of time and space. It is the result of meditative intelligence and extra sensorial experience of great seers unattainable and unimaginable to the present contemporary intelligentsia advocating a materialistic base for the study of sciences and treating astrology as a system of mere fortune telling.

Astrology is also a science where human experiences and behaviour have been analysed threadbare and dicta propounded which can be verified and substantiated to the core. It is true that today this branch of study is not able to explain and prove its dicta by laboratory methods as is being practised in other materialistic sciences. But materialistic sciences also have their own limitations when they confront with the human experiences abstract in nature. Modern sciences have invented that when the male sperm and female ovum meet in the womb the living embryo comes into being. This is really a great invention to the credit of medical science. But it has no explanation for the simple query that why some couples, healthy in all respects remain childless in spite of undergoing all the geriatric treatment. In such cases of limitation of experimental sciences astrology has got many explanations and reasons and remedies to offer. The numerous dicta propounded there are being experienced in day to day life. Can any modern science say by laboratory experimental methods as at what date one's marriage will take place, or at what time somebody will get a job or will build a house or go abroad. But astrology can pinpointed and in unequivocal terms answer these queries with almost 80% accuracy. Of course the person making the predictions are not able to explain the rationale cause and effect of such results in a manner convincing to the inquisitive intelligence.

People at present prepared to accept Astronomy and not Astrology because the former is visible and the later is not visible. Actually Astrology starts where Astronomy ends. As far as human experiences are concerned both studies are complementing to each other. Astrological findings are based on Astronomical and Mathematical and Biological Principles. It is a sad fact that their connecting links could not be established. It is quite unfortunate that Astrology is relegated to the back ground in spite of its usefulness to man in his day-to-day life.

Even Adivasi life style in India is designed and patterned on

the lines sanctioned by Astrology. It cannot be and should not be separated from the life of Indians. Its literature is precious and pregnant with the treasure of wisdom. It is to be explored, studied, assimilated, substantiated and propagated. Those who question this wonderful result of ancient wisdom are advised to understand it fully, apply it to their own life and if it proves fallacious then only to question it.

The sad fact remains that no intensive effort has been made or methodology adopted to teach this subject to their Master citizens by the planners and Administrators of Education who do not care to have the mind and vision to include the study of Astrology in the curriculum. They lack the acumen to realise the worthiness and richness of 'Parasara' 'Jaimini' 'Garga' etc. They preferred Chaucer, Milton, Johnson, Macaulay etc. to Parasara, Narada, Susrutha, Bharatha, Chanakya etc. because these were not English. One can understand the Alien Administrations neglecting the Indian seers. But it is a paradox that even after India got independence the planners have not realised this unpardonable lapse and irreparable damage done to Indian wisdom.

There has been a dearth of good books on Astrology which present materials in a lucid, simple and intelligent style, avoiding technical jargon and quotation from source books. In the present book the materials have been arranged in simple style comprising of smaller units in a systematic and comprehensive manner to enable the learner to learn astrology. Starting from fundamental principles of astrology, the lessons take the learner step by step to the deeper understating of all the technical aspects of Astrology.

I hope this book will be accepted by every one and will be found more useful in understanding the basic principles of Astrology and thereby making fruitful my humblest effort in propagating Indian Astrology.

N.E.Muthuswamy.

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Signs (Rasi)

Before we begin to learn Astrology it becomes necessary to understand clearly a few technical terms which are used throughout our lessons. Perhaps you might have learnt these terms. As such let us start with an attempt to appreciate some such terms, **Signs** - (Rasi), Planet (Graha), Star (**Nakshatra**), House (Bhava), Period (Dasa), and Ascendant (Lagna).

In this chapter we start with an attempt to learn about the technical terms in Astrology like (Rasi) Planet (Graha), **Star** (Nakshatra), House (Bhava), Period (Dasa) and Ascendant (**Lagna**), etc.

Unit 1

Sign (Rasi)

Astrologers use the term 'Rasi' (Sign) to denote the position of an object in a particular place and direction and also to denote its position in time. For instance, suppose a person is approaching you, ordinarily you would say that the person is coming to you, say from the southeast direction; but if you were an astrologer you would say that the person approaches **you** through a specific 'Sign'. This space around you is divided into a specified number of Signs, so that the location of any object is possible to be defined by stating the particular Sign corresponding to its position with respect to you. Similarly the time is also divided into a specified number of '**Signs**', as change of time is realised with reference to the motion of the Sun (or other celestial bodies) relative to us.

In Astrology, the position of an object with respect to the observer is specified by an imaginary circle (ellipse) symmetrically surrounding the observer. This imaginary circle (ellipse) is divided into 12 equal angular parts radiating from the centre (observer). Thus each angular part would be $360 \text{ degrees} \div 12 = 30 \text{ degrees}$ in extension. This angular section is called a '**Rasi**' or **Sign**. Thus 1 Sign = 30 degrees. To fix the position of any object, one

should also have a fixed object to get a reference point - for example a fixed star. From the line connecting the observer and the fixed object we mark out a 30 angular section ; which is the first 'Sign' (Rasi)- This is followed by the next eleven 'Signs'.

Time also is divided to 12 Signs. For instance the time reckoned from the Sunrise on a day till the next Sunrise (24 hours) also is divided into 12 angular sections, each being 30 degrees. In fact the Sun appears to as if, it is making a relative elliptic motion around us during this period. (We will learn later that this happens because of the rotation and revolution of earth).

In this method of subdivision of space and time into 12 Signs, each one is given a **specific** name, starting from the first:-

<i>Sr.No.Name of Rasi</i>	<i>Sign</i>	<i>Angle from the reference line on observer facing east in degrees</i>
1. Mesha	(Aries)	0° - 30°
2. Vrishabha	(Taurus)	30° - 60°
3. Mithuna	(Gemini)	60° - 90°
4. Kataka/Karkataka	(Cancer)	90° - 120°
5. Simha	(Leo)	120° - 150°
6. Kanyaa	(Virgo)	150° - 180°
7. Thulaa	(Libra)	180° - 210°
8. Vrischika	(Scorpio)	210° - 240°
9. Dhanus	(Sagittarius)	240° - 270°
10. Makara	(Capricorn)	270° - 300°
11. Kumbha	(Aquarius)	300° - 330°
12. Meena	(Pisces)	330° - 360°

These 12 Signs correspond to the names of the 12 solar months from Mesha to Meena as considered in Indian Calendar and Panchaangas (Almanacs).

This detail can be studied later. Those who do not know these names must learn them in the given order which may not be a very difficult task. These terms are to be often repeated in the following lessons.

EXERCISE - 1. Draw a circle of about 7 cm radius using a compass and divide it into 12 equal angular sections **radiating from** the centre, each angle being 30. This may be done by drawing the horizontal diameter and the vertical diameter first; the resulting **four** quadrants are then trisected by four diameters. Mark the segment on the left side of the vertical **diameter** on the upper half, as Mesha. Now mark

the segments one after another in **the** clockwise direction **starting** from the first, by the **names** of the consecutive 'Signs'. Mesha and **Vrishabha** are supposed to lie on the east, **Mithuna** on the south corner, Kataka and **Simha** on the south, Kanya on the south - **west corner**, **Thula** and **Vrischika** on the west, **Dhanus** on the north - west corner, **Makara** and **Kumbha** on the north and **Meena** on the north • east corner.

Imagine yourself sitting at the centre of a circle facing east (looking along the radius between Mesha and **Vrishabha**). If your circle expands indefinitely along the circumference you would visualise the horizon divided into 12 Signs. Now you can describe your surroundings by specifying the location of the several objects including very distant ones, making use of **the** 12 Signs. For instance you may say that your left neighbouring house is situated in the **MEENA** Sign, right neighbouring house in **MITHUNA** Sign. In this way position of celestial **objects** also may be given in terms of the Signs.

EXERCISE - 2. Get yourself seated in a room facing east. Imagine a circle, around your seat and visualise the 12 segments of the circle and identify **them** as the 12 signs **from** **MESHA** to **MEENA**. Make a list of the various things around you - Bookshelf, Clock, Calendar, T.V.Set, Windows and the like - and mark the Sign in which each of them **are** situated. In short, objects surrounding us may be described as occupying the 12 Signs (Rasi).

Fixed objects like stars are said to occupy a particular Sign. A moving object (e.g. Planet) can be described as moving through the 12 Signs one after another. In children's park we see the Children seated **in** cradles and making circular movements. These circular movements take the children through all **Rasi**. Planets appear to revolve around us (the earth) through these Rasi and their position in the orbits (Paths) can be located in one of the 12 Signs.

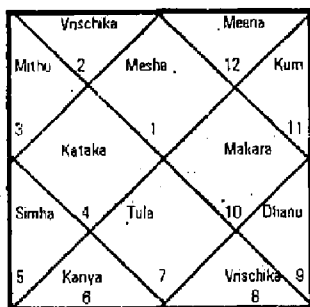
We shall now learn how Sun, Moon, Planets and Stars (which are concerned with our life) are related to the 12 Signs. Though the movements of Celestial bodies, Sun, Moon, Planets, and Earth are complex it would seem to us (on earth) that the Sun as well as the Planets **and** the Moon are revolving around us in an elliptic **path**. This imaginary elliptical broadband through which the celestial bodies seem to revolve is known in Astrological language as the Zodiac (Rasi chakra). The Sun's path passes through the Zodiac.

There are 27 Constellations (group of stars) called **NAKSHATHRA**, remaining fixed beyond the Zodiac at definite positions. The Zodiac is supposed to be elliptical in shape and may be divided into 12 segments of equal angular extension (each angle being 30 degree). The Sun takes about 360 days to move through the Zodiac

from one point to return to the same point. Thus the Sun takes 30 days (360/12) to pass through one Sign. Likewise the Moon takes 27 days to revolve around the whole Zodiac consisting of 12 Signs. Thus the moon takes (27/12) $2\frac{1}{4}$ days to cross a Sign. In the same way each Planet takes a fixed time to travel through a Sign. The Sun would take about 30 days from the date of entering into each Sign and after moving gradually through it finally to leave it and enter the next Sign. The interval between the entry of the Sun into a Sign and its exit is **called** a solar month. The **solar** months are named on the basis **of the** entry of Sun in each Rasi, passing through it and leaving it. When the Sun enters into a Mesha () Sign the month Mesha begins and when it leaves the Mesha and enters into the next Sign (Vrishabha), Mesha month ends and the month Vrishabha begins. This transit takes about 30 days. The 12 months are named after **Sign** in which the Sun moves in that month. Thus if the month is Vrishabha we can understand that the Sun would be occupying the Sign Vrishabha'. If a child is born in the month 'Kataka' it means that at the time of birth the Sun is occupying the 'Kataka' Sign.

Likewise at the time of any event taking place in the world, each 'Planet' (including the Sun and Moon) would be occupying a definite Sign in the Zodiac. The same is true about the stars **also**. Thus at the time of our birth, the Sun, Moon, Planets and the Stars should be associated with definite locations **of the** Zodiac. The chart showing the positions (Signs) occupied by them at the time of our birth is called the Jathaka or Janmakundali or horoscope.

12 Meena	1 Mesha	2 Vrishabha	3 Mithuna
11 Kumbha	Rasichakra cycle of signs 12 signs		4 Kataka
10 Makara			5 Simha
9 Dhanu	8 Vrish	7 Thula	6 Kanya



We have seen that the Zodiac is a belt of elliptic shape with a total of 360 degree spread and that it is divided into 12 parts, each of 30 degrees. We have also learnt that these parts are given different names - Mesha, Vrishabha etc. However, Astrologers instead of

marking the Signs on a circular (or elliptical) chart, find it more convenient to denote the Planetary in the Zodiac on a square chart as given **below**:

EXERCISE .Practice drawing the Sign-chart **and understand** the relative position of each Sign so that even without a label **or** number you would identify the Sign from its location in the chart. In north India the chart is drawn in a different **pattern**. as shown alongside.)

SUMMARY: Looking out into the universe from the earth, we presume the existence of an elliptic of space around us through which the Sun, Moon and the Planets appear to move around us. This belt, known as the Zodiac is divided into 12 segments through its centre (each **angle** being $360/12 = 30$ degrees). Each segment is called a Sign or Rasi. Each **of the** 12 Signs has a specific **name**: 1.**Mesha** 2.**Vrishabha** 3.**Mithuna** 4. **Kataka** 5.**Simha** 6. **Kanya** 7.**Thulaa** 8.**Vrischika** 9.**Dhanus** .. **10.Makara** 11.**Kumbha** and 12. **Meena**. The serial number of each Sign is important. For instance, when we refer to the **Kanya** Sign **we** have to keep in mind that it is the sixth Sign of the **Zodiac**.

Exercise. 1. Draw a cycle of Signs (chart) with serial number and **name** of each **Sign** in respective **columns**.

Exercise. 2. (a) What is the serial number of the **Signs**, Kanya, **Vrischika**, Simha, Mesha, Meena, Mithuna, Kumbha on the chart of Signs?

Exercise.3.(b) Draw a chart of Signs and mark the names of the third, fifth, ninth, eighth, fourth, eleventh, twelfth and second Signs.

UNIT 2

Ascendant (Lagna): Just like an year, the time taken by the earth to revolve around the Sun, which is about 365 days, is divided into 12 parts and each part is denoted by its specific **name** (Mesha, Vrishabha, etc. the time between a Sunrise to next Sunrise (about 24 hours) is also divided into 12 parts of about 2 hour duration and each part is given the name **of the** specific Sign. Thus if the Sunrise on the first of a month (Hindu month) is at 6.30 A.M., about two hours from that time is the first Sign (this means that this Sign of the Zodiac will be on ~~the~~ eastern horizon, rising with the Sun); the next two hours would be the second Sign, and so on. It is evident that the two hours before the next Sunrise would be the 12th Sign. In other words the Zodiac is **divided** into 12 Signs - Mesha, Vrishabha,, Meena. Due to the rotation **of the** earth around its **own** imaginary axis, it seems that the Zodiac as a whole rotates. Hence at each time there will be a particular Sign rising on the eastern horizon. This is the rising Sign corresponding to the time in

question. On any day Sunrise would be corresponding to that Sign in which the Sun is **located**. As time goes on (that is as the earth rotates) the Zodiac rotates and one after another each of the 12 Signs gradually appear on the eastern horizon in their order (Mesha to Meena). You would now be having a doubt, namely which Signs of 30 degree each, starting from the line (imaginary) drawn connecting the earth to the distant star Aswini. From this line mark out an angle of 30 degrees. This segment of the Zodiac is the Sign Mesha. The time of the year when the Sun would be found in this Sign is Sign of the Zodiac. As the Sun takes one month to move through a Sign, it follows that the Sign of the Zodiac in the eastern horizon at Sunrise will be that Sign bearing the name **of the** Hindu month (Mesha. Vrishabha etc.). This **means** that at **Sunrise** the Sun would be located **within** 30° from the line joining the earth and the star Aswini. Imagine for a moment that the earth does not rotate but only revolves around the Sun. Then during the month Mesha the Sun would appear to move away from the **line** earth-Aswini. After Mesha and during the month Vrishabha the angle between the earth-Aswini line and the earth-Sun line would be more than 30°. and less than 60°. In other words the Sun will be moving in the Sign Vrishabha. Hence if earth is considered as a point (ignoring its rotation) we can locate the Sun by specifying **the angle** below the earth-Aswini line and the earth-Sun line. This angle is called the 'longitude' of the Sun. For moving through one Sign (30° the Sun would take one month, to be more exact the earth revolves around the Sun at the rate of 30° in a month. Hence the apparent movement of the Sun will be nearly 1° per day.

Now due to the rotation of the earth (one rotation 360° per day), it appears to us that the Sun as well as the Zodiac is rotating from east to west, making one rotation per day. Therefore during each month the **Sign of the** Zodiac appearing at the eastern horizon with the Sun will be the one named after the month. After Sunrise the Signs **of the** Zodiac rotate with the Sun (apparently) and each of the successive **Signs** would appear at the eastern horizon one after another in the regular **order**. We can calculate, which Sign of the Zodiac would be in the eastern horizon at the time of any event -for example a birth. This Sign (Rasi) which is found in the eastern horizon at any specified time is called the Ascendant or Lagna (**Udayalagna/Rising** Sign). Thus if a child is born at 11 A.M. on the first day **of the** month **Vrischika** we can **find** out the Lagna (Ascendant).

Let the Sunrise on that day be at 6.30 A.M. The rising Sign

on that day is Vrischika. Therefore 6.30 to 8.30 A.M., is the time when the Sign Vrischika would be on the eastern horizon. The next Sign **Dhanus** will be on the eastern horizon during the next 2 hours (8.30 to 10.30 A.M.). From 10.30 A.M. the Sign Makara would rise and continue to be on the eastern horizon till 12.30 noon. Therefore the Ascendant of the child born at **11** A.M. in the month of Vrischika will be in the Sign Makara.

This information itself, namely that the child is born in the Makara-Lagna, would indicate, quite a lot about the behaviour and general features of that child.

Planets (Grahaas)

UNIT 3

While some celestial bodies are continuously moving, some others are fixed. Stars are comparatively fixed while planets **revolve** around the stars. So also there are satellites which revolve around **their** planets. For example the Sun is a star (for convenience Sun is considered a Graha) and Mars, Mercury, Jupiter, Venus and Saturn are important planets **of the** solar system, and are collectively called planets for astrological purpose. (Actually the word 'Graha' means that which influences the **life** but in current usage this word has been used as a **synonym** to planets which is not apt. This is why people object to consider Raahu and **Kethu** as Graha because they are not planets. But according to the real meaning of the **word** Graha (the celestial body that exerts influence), **Raahu** and Kethu **also** exert influence on man and so there is no harm in considering **them** also as Graha.

For purpose of calculation and location **of the celestial** objects **with respect** to the earth we may assume that the planets are **revolving** around us (the earth) along the Zodiac. Thus we use the phrases like 'the Sun rises, and sets and the Sun enters a Sign' etc. This is **only** for mathematical convenience. It must be clearly understood **that the ancient** Achaaryas correctly understood the **com-**

plex movements of the celestial objects, more or less as they are known today. (It is to be noted that though earth is a planet in the real sense it is not considered as a Graha in Astrology because it does not exert any influence on man in astrological sense).

Though you know the English terms for the Planets their terms used in Hindu Astrology also is to be learnt. So please note the following terms.

Sun • Ravi; Moon - Chandra; Mars - **Kuja**; Mercury - Budha; Jupiter - Guru; Venus - Sukra; Saturn - Sani (Mandi); Nodes - Raahu and Kethu.

The above 9 celestial bodies are called Graha as in Astrological parlance. Raahu and Kethu are two shadow Planets (Chaya grahas). Moreover for the purpose of accurate prediction the Astrologers particularly in Kerala also take into account Gulika or Mandi. For the present we proceed with the set of 9 Planets including Raahu and Kethu.

According to the theory of Astrology these planets bestow upon us or to be more apt indicate in advance all the experiences, suffering and our spiritual and physical dispositions. But in common use the statement has gained currency that the planets are giving good or bad **results** which has been inviting criticism from the nonbelievers. The planets do so by their positions at the **birth-time**. These planets, as already stated, are continuously moving around the earth (or appear to do so) through the Zodiac at different but definite speeds. The period taken by each planet to move through one Sign of Zodiac is given below:

<i>Planet</i>	<i>Time required to cross the sign</i>	<i>Period of each planet to revolve round the Sun</i>
Sun	one month 30 days	
Moon	2 12 days 2 1/4 *	27 days, 7 hrs, 48 minutes
Mars	45 days	587 days
Mercury	30 days	88 days
Jupiter	1 year	11 yrs, 10 months
Venus	30 days	228 days
Saturn	2 1/2 years	29 yrs, 5 1/2 months
Rahu	18 years 18 yrs	
<u>Kethu</u>	17 years 17 yrs	

Raahu and Kethu are the two points of intersection between the **apparent** elliptic paths of the Sun and of the Moon and these

points appear to revolve in a direction opposite to those of planets.

As already stated each planet is moving with a particular velocity and regularity at each moment and so **different** Planets would be located at different points or spots in the Zodiac even at a particular moment.

Consider this. When several boats are constantly moving with different speeds on waters around an elliptic island, for an observer from the island the positions of the boats would be different at each moment -one is far advanced, another on the same line, another just behind, yet another far behind, After a while the speedier boat overtakes and advances before the less speedier boat and the boat which was in an advanced position will be now behind. The relative positions of these moving boats can be fixed at any moment in terms of angles which they make with reference to the observer from the island. We may use the system of 12 Signs in locating the above boats (Please refer to the notes given for Rasi in the previous Unit).

Let us have one more **striking** example. Imagine that there is' a big **running** track of 9 sections around a stadium. And through the tracks 7 runners are running clockwise at different speeds and two are **running** anticlockwise and you are observing them from the middle of the stadium. You will see these runners at different spots with different distance from each other. If you, at a particular moment decide to mark their positions in the track you will' decide their relative angular positions from you and note each runner at a different degree of angle. If one runner is between 30 to 60 degrees you can say that he is in the Mesha Rasi and if some runner is between 180 to 210 degrees you can say that particular runner is in Thulaa Rasi and in this way all the runners can be located.

One more thing. When you mark the position of the **runners** just look in to your watch and if it is 8'0 clock you can say that at 8'0 clock the runners were at particular points of degrees. In this way if you mark the points occupied by the runners at other time measures then it can be said that at time the runners were at points different from the former points. It need not be said that by this time the runners might have reached different points and this marking will be entirely different from the former marking. So every moment the positions of the runners in the tracks **will be** changing. The same will be the case of the runners who are running anticlockwise also, that is always changing at every moment.

In a similar way when a child is born (is **coming** to the earth by **inhaling** the first breath) each planet would be touching (while moving at very great speed) a specific point in the **Zodiac**. With the

help of the Almanac (Panchaanga) we can find out the positions or more precisely to say the points touched by the planets at the time of the birth of a child. Not only the birth of the child, but all events, like the inauguration of a function, the taking charge of ministry, the laying of foundation, the time of marriage, and the very moment an idea strikes your mind, can be assessed using the almanac. The position of the celestial bodies can be marked with the help of Panchaanga for all these events. The time and position of planets of an event are the basic tools for prediction of future of that event and as such very high accuracy is needed in noting the time of every event. The more accurate the time, the more accurate the prediction is.

Let us take the time of birth of a child at 6.30 A.M. on 18-06-1984 (the month of Mithuna in Indian calendar). At this moment the Sun touches a specific point in the Sign Mithuna, the Moon a point in Kumbha, Mars in Thulaa, Mercury in Vrishabha, Jupiter in Dhanus, Venus in Mithuna, Saturn in Thulaa, Raahu in Vrishabha, and Kethu in Vrishchika, That is to say that at the time

		Mercury Raahu	Sun Venus
Moon			
Jupiter	Kethu	Mars Saturn	

of birth the planets were moving in the Signs described above (or might have touched a point in that Sign). The positions of the planets can be found out from the Panchaanga for the year. Thus a chart will come out as a result of your attempt in marking positions of the planets and this chart showing the position of each Planet at the time of birth of a child is called the Horoscope or Jathaka or Janmakundali of the child born. The horoscope of a child born of 18-06-1984 (4th Mithuna) is given below.

If you have a Panchaanga of the year just make a reference to

the page where the planetary position for the month of Mithuna is given.

The given horoscope may be carefully observed. Compare it with that of your horoscope. You will notice that while in your horoscope there is a marking 'LA' or ASC in one of the columns that is not to be seen in the above horoscope. Yes, we have purposely omitted it for the time being. (LA is the abbreviation for Lagna and ASC for Ascendant).

In the Panchaanga or Almanac (one may be available with you also) on the page corresponding to every month you will find the planetary positions marked in a square column like the above one. This is the Rasi **chakra** or chart for that month. On perusal of the chart you will find that in each column (Rasi) the names of the planets or their abbreviations are given. In some columns there will be one planet. In some others there will be two or more planets, and in some columns there will not be any planet at all. This indicates that on the first date of that month the planets were moving through these Rasas. You also find that there is something written in the middle square of the chart. These are the dates and times when one planet is moving from one Rasi to the next **Rasi**

For instance in the Panchaanga for the current year you will also be having one in your **regional** language. You can find the Planetary positions on the first date of Mesha for the year 1977-78 are as follows.

Budha (Mercury) is in the Sign Meena; But it is also given in chart (in the central square) that the same Budha (Mercury) leaves the Sign of Meena on the 4th of month at 11.41 A.M. and enters Mesha (the next Sign). Therefore it is to be deduced that till 11.41 A.M. on 4th in the month of Mesha, Mercury is in the Meena Rasi and after that, is **11.41 A.M.**, Budha (Mercury) will be in the Mesha **Rasi** Therefore in the birth chart (horoscope) of a child born before this time (in this month) Budha is to be marked in the Sign Meena and for births in this month beyond this time and date, the Budha is to be marked in the Sign Mesha. In this way all the planetary positions at the time of birth can be obtained **from** the Panchaanga of the particular time of a day in a month of an year. You will observe that the position of moon is not given in the Rasi chart given in the Panchaanga. This is because the moon is changing its position every day.

EXERCISE. From the Almanac pertaining to the current **year** or for any other **year**, available with you obtain the positions of the planets (except Moon) **for** the time you **are** reading this lesson. **Draw** out a

chart and **mark** the date and exact **time** to the seconds in the chart. Try other times also. Prepare **some** six charts like this.

Naturally you might be wondering at the purpose of knowing the positions of the planets at the time of birth; and to satisfy your curiosity note carefully what is written below.

The basic tenets of Astrology are that the planets indicate the mental and physical experiences one would be having in every moment in day to day life. Such experiences may be sometimes harmful and sometimes beneficial to us. But all these experiences, it has been discovered by the sages, are related to the planets and their positions at the time of birth or other events. It is necessary to learn what effects each planet indicates to a native by its relative positions and we are giving general - a very general- description about matters signified by each Planet.

1. SUN: The Sun is said to signify the self (the soul). He also signifies the father of the person. This broadly means that matters relating to the self and father are to be judged from the position of the Sun in the horoscope. That is to say if somebody wants to know about the experiences, his ~~father~~ will have at a particular date, you as an astrologer, will look into his horoscope and note the position **of the Sun** and from the horoscope and answer the query about the father. In astrological language the same is explained as the Sun is Atmakaraka and Pithrukaraka (meaning the significator of soul and father).

Among the planets the **Sun** has the status of **the king**. Power and authority are with the Sun. Respiration, mouth, throat, spleen, conscience, intelligence, individuality, courage, paternal matters, government, devotion to God, leadership, ability to withstand suffering, immunity, fame, self-reliance, liberal attitude, honour, progressive qualities, trustworthiness etc. are all indicated by the Sun. If the Sun is favourable and powerful in the horoscope the native will enjoy all the above qualities and effects. **If the Sun** is weak in the horoscope all the above aspects will be weak too and the results will be harmful to the above aspects. For **example** a weak Sun in the horoscope indicates strained relation with the father, feeble-mindedness, trouble from government, ailments to chest, throat, spleen and other parts of the body Signified by Sun, lesser immunity to withstand diseases, and cheating mentality etc. The Sun is the significator of many more items..

2. MOON: The moon is related to mind and hence described as the Matrukaraka and Manakaraka (significator) of mind and mother. All queries about the mind and mother can be predicted

from the position of the moon in the **horoscope**. A powerful moon gives favourable results whereas a weak moon offers bad results in the spheres signified **by** moon viz. Conception, delivery, life before adulthood, change of occupation, tendency to change every thing every now and then, stomach, breast, beauty, digestive power, blood, milk, gems, **etc.**, In the royal family of planets moon is given the position of the queen. Among the Rasis the moon is the Lord of Kataka.

3. **MARS** : Mars is described as the Sahodarakaraka; This means that matters pertaining to one's brother (and sister) are to be judged from the position of Mars in the horoscope. So also the desires, primitive tendencies, self-dependency, power to withstand strain, rash boldness, adventures, physical strength, independent nature, desire for position etc., are **all** related to Mars. If Mars is strongly positioned in the horoscope the native will be bold, adventurous, strong, courageous, militant, warrior like etc. A weak Mars will make the native coward, timid, sickly, treacherous, upstart etc. Mars is the Lord of two Signs. Mesha and Vrischika (Aries and Scorpio).

4. **MERCURY**: Matters concerning Maternal uncle are denoted by Mercury. So he is said to be Mathulakaraka. Intelligence, cleverness to understand quickly, ability for convincing arguments, knowledge about wonders, desire for foreign travel, knowledge of Vedanta, education, tendency to leave things unfinished, the tendency to do so many things at the same time, multilinguist, eloquence, accountancy, auditing, advocacy etc., are attributed to Mercury. Mithuna and Kanya Rasi belong to Budha.

5. **JUPITER**: Jupiter is the significator of offspring and wealth. Character, seriousness, meditation, prayer, success, honour, fortune, Punya acquired **in** previous birth, divine favour, fame, religious thought, wealth, good character, honesty, justice and health are the few matters attributed to Jupiter. The Jupiter if strongly and favourable positioned in the horoscope good results in the above sphere will be experienced by the native whereas the weakly positioned Jupiter will mar **all** the good aspects in the above spheres, Jupiter is the Lord of Dhanu and Meena Rasis.

6. **VENUS**: Venus indicates matters concerning spouse, (wife or husband) partners in all dealings, material pleasures, affection to family members, sexual pleasures, ornaments, vehicles, sensual satisfaction, bedroom facilities, passions, tendency to enjoy pleasures, semen, vitality, and a lot of other matters. Venus is the Lord of the Signs - **Vrishabha** (Taurus) and Thulaa (Libra).

7. SATURN: Saturn being a slow moving planet it **confers** a general slowness in all aspects of the native's life, **disappointment**, incompatibility, sorrows, **implements**, endurance, frugality, **responsibilities**, industry, imprisonment, stubbornness, servitude, labour, long life, all sorts of difficulties, servants, **subordinates** and many others are **indicated** by Saturn. A favourable **Saturn** gives good results in the above **matters** while an unfavourably positioned Saturn will give the maximum trouble to the native in the above **spheres**. The Signs - Makara & Kethu are assigned to Saturn.

8 & 9- RAAHU & KETHU (**NODES**): These **two** are not planets in the correct sense because they are only two points. But as has been said earlier, in Hindu Astrology, they are also called 'Graha' because they also exert influence on human beings. So in analogy, as other Graha are being called planets, these two are also called planets. So **you** while make reference to these two, use the words Graha or nodes only and not the word planet.

In fact Raahu and Kethu are the two points of intersection of the apparent paths of **the Sun and moon** (elliptic). So they are known as Thamograhas (shadowy Graha).

Some people metaphorically describe Raahu and Kethu as serpents that 'swallow' the Sun and moon on eclipses (**Grahanam**). This legend has no place in Astrology.

Raahu and Kethu signify low caste birth, contact with elderly **women**, evil thoughts, contacts with bad people, spleen disorders, and gas trouble. Raahu is concerned with one's grand father (paternal) while Kethu is concerned with maternal grandfather.

The convention is that these two do **not possess** any Sign/in the Zodiac. But some scholars attribute the ownership of house to these two also. Rahu owns Virgo. Kethu owns **Pisces**

Stars: Nakshathra, Constellations:

UNIT 4

Having learnt some details of the planets and their continuous movements (rotations) around the earth, let us now consider how the planets and the Signs of the Zodiac are related to the stars (constellation or asterism) (Nakshathra). We have divided the apparent path of the planets - Zodiac - into 12 Signs. We have also learnt about the period each planet takes to move through a Sign. Thus the Sun would cross a Sign in solar month (of about 30 days). While the moon takes only $2\frac{1}{4}$ days to cross the same Sign so that in a period of $12 \times 2\frac{1}{4} = 27$ days the moon takes a complete cycle through the whole of the Zodiac which the Sun completes in 360 days. We divide the Zodiac into 12 Signs of 30 extension starting from the imaginary line drawn from earth to the distant star (constellation) Aswini. The stars are (assumed to remain) fixed in position and along the Zodiac. The Astrologers have selected a set of 27 prominent stars, which remain near the orbit of the planets. 27 such constellations have been chosen to mark the positions of the Zodiac or through which the Zodiac passes. Each star therefore should be at a definite angle from the earth Aswini line. In other words each star would be located in a particular Sign of the Zodiac. Since the constellations chose for this purpose are 27 in number and are distributed in 12 Signs, $2\frac{1}{4}$ stars fall in a particular Sign. And each star covers $13^{\circ} 20'$, (Thirteen degrees and twenty minutes in a Sign). Thus the stars Aswini, Bharani and $\frac{1}{4}$ of Krithika are in the first Sign Mesha (within 30° of the earth-Aswini line). This means that the first quarter (each quarter measures $3^{\circ} 20'$) of the constellation Krithika falls within 30° (Mesha) and the remaining portions (3 quarters 10°) of that constellation fall in the next Sign Vrishabha (that is within 30° to 60°). Similarly the entire 360°

of the Zodiac are occupied by 27 constellations. So each constellation (Nakshathra) measures $13^{\circ} 20'$ ($360^{\circ} \div 27 = 13^{\circ} 20'$). So each Planet moving around the earth can be located in a Sign of the Zodiac and in a Nakshathra through which it passes at the moment under consideration. However, a Sign means a span of 30° and when we say that the Sun is moving in the Sign Simha we say that the Sun is situated between angles 120° and 150° from the earth-Aswini line; for, Simha is the fifth Sign from Mesha. During the month Simha, Sun would be moving within this arc of the Zodiac. (Let us remind you again that this is the apparent movement of the Sun. In actual fact earth revolves around the Sun while the Sun is fixed). So also the planets except moon revolve around the earth which is revolving itself around the Sun. These complex movements may be treated for purpose of calculation only and it appears to an observer situated on the earth, as the planets moving around the earth apparently. Ancient sages and astronomers of ourshave clearly understood and analysed all these movements with great precision and scientific perfection.

Like the Sun, all the planets are moving around the Zodiac and their positions can be described at any instant approximately in the Sign in which they are located at that instant. When the Sign in which a planet is situated at any instant is given, we do not locate the planet exactly but only locate it in a particular region of space, measuring 30° .

A more exact location is possible by using the constellation (star) which appear along the earth-planet direction. As already Stated, the Zodiac is divided into 27 parts, each with a span of $360^{\circ}/27 = 13 \frac{1}{3}^{\circ}$ (or $13^{\circ} 20'$), and each such part is named after the prominent constellation along that direction. The first $13^{\circ} 20'$ to $26^{\circ} 40'$ from the starting line earth-Aswini is named after the star. Bharani which falls in that direction, and so on. It must be noted that the moon makes a movement of $13^{\circ} 20'$ in one day. So day after day the moon would be crossing each star, and that day would be governed by that particular constellation. Almanacs where the positions of planets for the beginning of each month are given do not mark the position of the moon. This has to be obtained from the governing star for that day given in the main daily chart for each month.

The word 'star' in Astrological parlance has abroad connotation. It is not a twinkling object alone as is understood in daily use. It is the zone of $13^{\circ} 20'$ where the twinkling object is also located. So when it is said that a particular planet is in a star for example •

moon is in Aswini- it means that the particular planet is in the zone of the particular star. **In this case** the moon is in the zone of $13^{\circ} 20'$. On the basis **of the** explanation **you** will have to remove the baseless notion that the twinkling objects are not the deciding factors. Actually the zones where the stars are located and each point within that zone touched by the planets at the time of birth or any other similar event is relevant in Astrology. We will also explain later why only 27 constellations are dealt with while there are scores of stars in the heaven.

Thus, the position (Sign) **of the** Sun can be understood from the name **of the** solar month (if the month is Simha, then the Sun is moving in the Sign Simha or Leo); and the Sign in which moon is moving can be **understood** from the governing star (Nakshathra) of that day.

As there are 27 stars distributed among the 12 Signs each sign should have $27 \div 12 = 2 \frac{1}{4}$ stars. Each star has 4 quarter $= \frac{1}{4}$ star $= 3^{\circ} 20'$. Thus each Sign will be 'governed' by $2 \frac{1}{4} \times 4 = 9$ **quarter-stars**. (?) The Sign Mesha corresponds to the stars Aswini, Bharani and the first quarter of **Krithika**. $\frac{1}{4}$ of Krithika (the last 3 quarters of it), Rohini and two quarters (that is half) of **Mrigaseersha** fall in the Sign Vrishabha. Remember a star denotes $13^{\circ} 20'$ of the Zodiac and a quarter of a star (**Nakshathra-pada**) denotes an angle of $3^{\circ} 20'$. Here is a list of the asterism, their location and the Signs in which they are located.

Sign	Longitude in the sign	Constellation in the sign	Angular span (Longitude) in Zodiac
Mesha	$00^{\circ} - 13^{\circ} 20'$	Aswini	$00^{\circ} - 13^{\circ} 20'$
	$13^{\circ} 20' - 26^{\circ} 40'$	Bharani	$13^{\circ} 20' - 26^{\circ} 40'$
	$26^{\circ} 40' - 30^{\circ}$	Krithika 1/4	$26^{\circ} 40' - 30^{\circ}$
Vrishabha'	$00^{\circ} - 10^{\circ}$	Krithika 3/4	$30^{\circ} - 40^{\circ}$
	$10^{\circ} - 23^{\circ} 20'$	Rohini	$40^{\circ} - 53^{\circ} 20'$
	$23^{\circ} 20' - 30^{\circ}$	Mrigaseersha 1/2	$53^{\circ} 20' - 60^{\circ}$
Mithuna	$00^{\circ} - 06^{\circ} 40'$	Mrigaseersha 1/2	$60^{\circ} - 66^{\circ} 40'$
	$06^{\circ} - 40' - 20^{\circ} - 00'$	Ardra	$66^{\circ} 40' - 80^{\circ}$
	$20^{\circ} - 30^{\circ}$	Punarvasu 3/4	$80^{\circ} - 90^{\circ}$
Kataka	$00^{\circ} - 03^{\circ} - 20'$	Punarvasu 1/4	$90^{\circ} - 93^{\circ} 20'$
	$03^{\circ} 20' - 16^{\circ} 40'$	Pushya	$93^{\circ} 20' - 106^{\circ} 40'$
	$16^{\circ} - 40' - 30^{\circ}$	Aaslesha	$106^{\circ} 40' - 120^{\circ}$
Simha	$00^{\circ} - 13^{\circ} 20'$	Magha	$120^{\circ} - 133^{\circ} 20'$
	$13^{\circ} 20' - 26^{\circ} 40'$	Poorvaphaalguni	$133^{\circ} 20' - 146^{\circ} 40'$
	$26^{\circ} 40' - 30^{\circ}$	Uthra 1/4	$146^{\circ} 40' - 150^{\circ}$

Kanya	00 - 10°	Uthra 3/4	150° - 160°
	.10 - 23° 20'	Hastha	160° - 173° 20'
	28° 20' - 30°	Chithra 1/2	173° 20' - 180°
Thula	0 - 6° 40'	Chithra 1/2	180° - 186° 40'
	6° 40' - 20° 0'	Swaathi	186° 40'-- 200°
	20° - 30°	Visaakha 3/4	200° - 210°
Vrischika	0° - 3° 20'	Visakha 1/4	210° - 213° 20'
	3° 20' - 16° 40'	Anuraadha	213° 20' - 226° 40'
	16° 40' - 30° 00'	Jyeshtha	226° 40' - 240°
Dhanus	0° - 13° 20'	Moola	240° - 253° 20'
	13° 20' - 26° 40'	Poorvashada	253° 20' - 266° 40'
	26° 40' - 30°	Uthrashada 1/4	266° 40' - 270°
Makara	0° - 10°	Uthrashada 3/4	270° - 280°
	10° - 23° 20'	Sravana	280° - 293° 20'
	23° 20' - 30°	Dhanishta 1/2	293° 20' - 300°
Kumbha	0° - 6° 40'	Dhanishta	300° - 306° 40'
	6° 40' - 20°	Sathabhishak	306° 40' - 320°
	20° - 30°	Poorvabhadrapada %	320° - 330°
Meena	0° - 3° 20'	Poorvabhadrapada'/. %	330° - 333° 20'
	3° 20' - 16° 40'	Utrproshtapada	333° 20' - 346° 40'
	16° 40' - 30°	Revathi	346° 40' - 360°

If you are using a conventional almanac, find out the star corresponding to the time (i.e., birth time) and also the number of Ghatis **and** Vighati **from** the beginning **of** the particular star till the birth time. Convert the Ghatis and Vighati into Hours, Minutes and seconds on the basis of the following **table**. (a short explanation about Ghatis and Vighati will be in order at this place)

(1 Ghati = 60 Vighatis;

1 hour = 2 ½ Ghatis

1 Minute = 2 ½ vighatis;

1 Ghati = 24 Minutes

1 Vighati = 24 Seconds)

Ghati is called Naadika and Vighati is called **Vinaadika** also.

For instance, if at the time of birth of a child the ruling star is Krithika the Moon will be moving in this star; but Krithika is partly (upto the **first** quarter) in the Sign Mesha and partly (last 3 quarters) in the Sign Vrishabha. Thus we have to differentiate at which quarter of Krithika the birth time falls, to fix, the position of the Moon. Suppose Krithika lasts **for** 62 Ghatis (as given in the almanac) and suppose the birth time corresponds to 25 Ghatis after the beginning of **Krithika**. So 1 quarter **of** Krithika is $62 \div 4 = 15$ Ghatis and 30 Vighatis.. The second quarter is from 15 Ghati **to** **30** Ghati in Krithika. The Birth time (25 Ghatis in Krithika) falls in the sec-

ond quarter of Krithika. which as given in the table above, falls in the Sign Vrishabha. So the Moon is in the Sign Vrishabha and not in Mesha.

Now you are in a position to find out the planetary positions corresponding to any particular time, by using an **almanac**. Also we have already learnt about the concept of the Ascendant (Lagna), which is the Sign rising at the time in question. We will, in due course learn how to find out the **Lagna** correctly. Further, it is far more convenient to use an Ephemeris for the year in order to find out the 'longitude' (angular distance from the starting point) of the Planets correctly and exactly. To avoid a possible confusion we shall postpone the description of this correct method of casting a horoscope by using Ephemeris and explain it later.

Lords of the 12 Signs Raasyadhipas

Unit 5

Lords of the 12 Signs

The 12 Signs of the Zodiac (Mesha, Vrishabha etc.) have been allotted to the seven Planets, Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn as described below. Though the planets are moving continuously, the Signs are allotted to the planets according to their position around the Sun and moving position.

(This means that each planet shows certain affinity to each Sign)

Sun is the Lord of the Sign Simha

(**only** one Lordship.)

Moon is the Lord of Kataka

(only one Lordship)

Mars is the Lord of Mesha and Vrischika

(Lordship of two houses)

Mercury is the Lord of Mithuna and Kanya

Jupiter is the Lord of Dhanus and Meena

Venus is the Lord of Vrishabha and Thulaa

and Saturn is the Lord of Makara and Kumbha

From the above it can be understood that the Sun and the Moon have only one Sign each while the other planets own two Signs each. Note that the shadow-Planets Raahu and Kethu do not own any Sign. Some scholars assigns Signs to the shadow Planets also. Raahu is the lord of Kanya (Virgo) and Kethu the lord of Meena (Pisces).

Meena Jupiter 12	Maesha Mars 1	Vrishabha Venus 2	Mithuna Mercury 3
Kumbha Saturn 11			Kataka Moon 4
Saturn Makara 10			Simha Sun 5
Jupiter Dhanus 9	Mars Vrischika 8	Venus Thula 7	Mercury Kanya 6

Vrishabha Venus 2	Meena Jupiter 12	Kumbha Saturn 11
Mithuna Mercury 3	Maesha Mars 1	Saturn Makara 10
Kataka Moon 4	Simha Sun 5	Venus Thula 7
Simha Sun 5	Mercury Kanya 6	Mars Vrischika 8
Jupiter Dhanus 9		

You must be able to know the names and the location of the Signs in the Zodiac chart just at a glance; For quickly memorizing the Lordships the chart given below will be of help. Please draw this chart 5 times and put the planets in their appropriate place.

You should now practice so as to be able to tell the name of the Sign and its Lord from its location in the Zodiac chart.

Lords of the stars

As the 12 Signs are owned by the planets, so the 27 stars are also governed by the 9 planets. Each planet is given the Lordship of three of the 27 stars as described below. Unlike the distribution of the Lordships of the Signs, the Lordship of the stars is equally distributed among all the planets, including Raahu and Kethu.

Each Planet thus has the Lordship of $27/9 = 3$ constellations, as given in the table in the next page.

Lordship of Stars

<i>Planet</i>	<i>Stars governed by the Planet</i>			
Kethu	1 Aswini	10. Magha	19. Moola	
Venus	2 Bharani	11. Poorva phalguni	20. Poorvashadha	
Sun	3. Krithika	12. Uthraphalguni	21. Uthrasaadha	
Moon	4 Rohini	13. Hastha	22. Sravann	
Mars	5 Mrigashirsha	14. Chithra	23. Dhanishtha	
Raahu	6 Aardra	15. Swanthi	24. Sathabhisak	
Jupiter	7 Punarvasu	16. Jyestha	25. Poorvashadha	
Saturn	8 Pushya	17. Anuradha	26. Uthraproshtha	
Mercury	9. Ashlesha	18. Jyestha	27. Revathi	

It may be noted that the stars are not split as in the case of Rasi.

Now, you have to master by heart (i) the names of constellations (stars). In each Sign with 2 1/4 star in each Sign, and

(ii) the stars under the Lordship (Adhipathya) of each Planet,

First learn by heart the order of the Planets as in the above table - Kethu, Venus, Sun etc. Then the sets of three stars - (1) Aswini, Magha, Moola, (2) Bharani, Poorvaphalguni, Poorvashadha, etc. and so on. You can see that star with the 10th and 19th from it will be under the same Lordship.

EXERCISE:

1. Name the planets and the Signs they govern.
2. List the stars corresponding to each Sign in a Sign-chart.
3. Name of the Lords of (a) Vrischika, Kumbha, Simha and give their number (serial) from Mesha. b) Uthrasaadha second quarter. (c) Poorva phalguni, Sathabhisak. (d) Hastha.
4. If the ruling star of a particular time is Chithra (first quarter) a) name the star- Lord. (b) name the Sign in which the Moon is situated.
5. List the main planets and five important matters which each of them signify.
6. Which Planet signifies each of the following: 1. mother, 2. brother, 3. fortune, 4. vehicle, 5. material pleasures, 6. maternal grandfather, 7. mind, 8. quarrels, 9. disappointment. 10. longevity.
7. Which are the planets that take about a month for transiting a Sign?
B. Which is the slowest planet and which is the fastest?
C. Specify any time and with the aid of the almanac draw the planetary chart at that time.

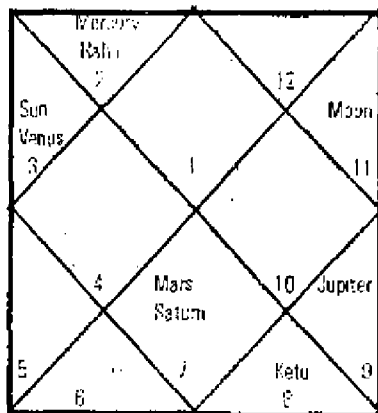
Ascendant (Lagna) Houses (Bhava) (Sectors)

UNIT (i)

The experiences (good as well as bad) in the life of a person as also all the relations between persons and different aspects of the universe, have been classified into 12 parts in Astrology. Similar to the division of space and time into 12 parts, human experiences (including the previous births of the soul) and human relations have also been divided into 12 distinct sets. These sets are called the 12 houses or sectors or Bhavaas.

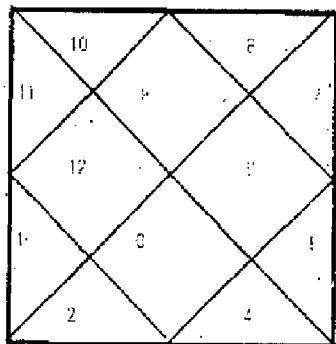
The Sign at a birth-time is the Janma Lagna (Ascendant) of the person. In the birth chart the Lagna will be indicated in that Sign which rises in the east. The Ascendant is marked as the first bhava (First House) for the person. Thus having fixed the first house, the second, third, etc. are marked in subsequent Signs starting from the first house, in the clockwise order. For example, for a person whose Lagna (Ascendant) is in the Sign Cancer (Kataka), his second house is Simha, third house is Kanya eleventh house is Vrishabha and twelfth house is Mithuna (see chart below).

IX	X	XI	XII
VII			I Lagna
VI			II
III	IV	V	VI



If in a horoscope the Ascendant is in the Sign Dhanus, then the native has his first house (or Lagna Bhava) in Dhanus, the second house in Makara, third house in Kumbha eleventh house in Thula and twelfth in Vrischika. (See the chart given below).

IV	V	VI	VII
III			VIII
I			IX
I Lagna	XII	XI	X



It is evident from the above two examples that each house from the first to the twelfth may fall in any 'Sign', depending upon the Lagna which is decided by the birth-time. If in the first example the VII house is Capricorn (Makara), in the second example the VII house is Gemini (Mithuna). This is because of the difference between the Lagna (I house) in the two instances.

Another doubt may arise now, We have described in the beginning that Mesha is the first Sign, Vrishabha the second, and so on. Now why is that the house-number and the Sign-number are different. The answer is obvious; Sign and house don't have the same meaning. The division of Zodiac into Signs is based on the motion of the Sun, while division of the Zodiac into houses is based on the birth-time (Lagna) and rotation of the earth.

The identification of the 12 houses in a birth-chart is absolutely important as we will learn very soon. Therefore in order to identify the houses one should be able to identify the Lagna in each birth-chart, for houses are numbered starting from the Lagna.

Finding the Lagna

So it would be useful to know the method of finding the Lagna (Ascendant) from the birth-time. Accurate methods would be described later. For the present we will learn a comparatively easy method, which does not involve complex calculations and concepts.

The Sign of the Zodiac rising in the eastern horizon at the time of birth is the Ascendant or Lagna, that is to say, the rising Sign at birth is the Ascendant. We have already learnt that at the

Sunrise on each day. that Sign named after the Hindu solar month (in which the day falls) will be in the eastern horizon. This is because during each month the Sun would be in the corresponding Sign of the Zodiac. For example during the month Mesha, the Sun occupies (that it moves through) the Sign Mesha (Aries). Thus on the first day of Mesha, the Sun and the Sign Mesha would rise together, and the Sign Mesha would be at the eastern Horizon for about $1/12$ of a day (2 Hour) from Sunrise. On the second of Mesha as the Sun would have moved 1 degree in the Sign Mesha, so that the Sign Mesha would be 1 degree up in the eastern horizon at Sunrise, thus the Sign Mesha would rise 4 minutes earlier than the Sun (since 1 degree corresponds to 4 minutes). Hence Mesha Sign would be in the eastern horizon from 4 minutes before Sun rise till 1 hr. 56 min. after Sun rise. Hence on the second day the rising time for Mesha is 1 hr. 56 min. after sunrise. Similarly on the 16th of Mesha, the Mesha Sign would be in the eastern horizon only. $2 \text{ hr. } 15 \times 4 \text{ min.} = 1 \text{ hr after Sunrise.}$

Thus the rising period or the rising of a month would gradually fall at the rate of 4 minutes per day and will reduce to zero after the 30th day of that month. $30 \times 4 \text{ min.} = 2 \text{ hr.}$ This means that the Sun has crossed over to the next Sign and the month also would have changed. The rising period on each day of the rising Sign can thus be calculated, and it is called the "Udayaathparam" (Meaning after Sun rise) rising period of that Sign in that date. After fixing the time of rising of the rising Sign, the next 2 hrs. will be the rising period of the next Sign and so on, till the next Sunrise.

This is only an approximate method of calculation, because, due to the shape of the orbits and the difference between the latitudes of each place on the earth, the rising periods for each Sign will differ from place to place, depending on the latitude. The rising period of each Sign (called Raasimaana) has to be calculated for each place and these data are usually available in the conventional almanacs. These are given usually in Ghatis and Vighatis which can easily be converted into hour-minute. (1 Ghati = 24 min; 1 Vighati = 24 Seconds). Further the Sunrise for each day also varies from place to place and from day to day. The time of Sunrise for each day also is given in almanacs.

For example the rising periods (Raasimaana) of each Sign at a place situated in the latitude $8^{\circ} 3' N$ given in the next page:

Sign	Raasimaana (rising period)				
	Ghati	- Vighati	Hr.	Min	Sec
Mesha	4	38	1	51	12
Vrishabha	5	10	2	04	00
Mithuna	5	28	2	11	12
Kataka	5	17	2	06	48
Simha	4	59	1	59	36
Kanya	4	55	1	58	00
Thula	5	08	2	03	12
Vrischika	5	26	2	10	24
Dhanus	5	21	2	08	24
Makara	4	53	1	57	12
Kumbha	4	26	1	46	24
Meena	4	19	1	43	36
Total	60.	00 Gh	24.	00.	00

Note that none of the Signs have 2 hrs. as their rising period, Some have periods slightly than 2 hrs. and others slightly greater than 2 hrs. Now you can forget the temporary concept of 2 hr. for a house as suggested in unit 2.

So it is essential to know the rising periods for each place, as well as the time of Sunrise. These data are available in any good almanac. (find out from your almanac these data). Now let us find out the Lagna (Ascendant) and the other houses of a child born on 16th of Thula (in the current year) at 9.20 A.M. (IST). The place of birth is Thiruvananthapuram (8° 31' N), for which the rising periods are given in the above table. Carefully go through the procedure given below. The Sunrise on the day of birth (given in the almanac, for the place is 6.18 A.M. (IST).

Time of birth 9. 20 A.M.

Sunrise_ 6. 18 A.M.

Interval between time

of birth and Sunrise 3 hr. 02 min.

The rising Sign is Thula (as the month is Thula). This Sign would rise with the Sun on the first of Thula and it would continue to be at the eastern horizon for the entire rising period of 2 hr, 3 min. 12 sec. (as given in the table of rising periods). Here the birth happens to be on the 16th of Thula, so that on 16th the Sign would have risen earlier than the Sun by 15/30 of that Sign. Thus 1/2 of the Sign would have gone up the horizon, at Sun rise. So only 1 - 15/30 remains to be risen in the Sign. $1 - \frac{15}{30} = 1 - \frac{1}{2} = \frac{1}{2}$ Hence the

time for which the Sign Thula would be at the eastern horizon —
 [Total rising period $1/2 = (2 \text{ hr. } 3 \text{ min. } 12 \text{ sec.})$] $1/2 = 1 \text{ hr. } 1 \text{ min. } 16 \text{ sec.}$ This is the 'udayaathparam' for the day.

Hence, Sunrise at **6.18.00 A.M.** Sign Thula will be at the eastern horizon upto

6	18	00	+
1	01	36	
7	19	36	A.M.

At this time the next Sign -Vrischika- would begin to rise; the rising period for Vrischika is 2 hr. 10 min. 24 Sec. so that Vrischika would be rising from **07.19.36 A.M** till **09.30.00 A.M.**

7	19	36	+
2	10	24	
9	30	00	

Note that this period includes the birth time (09.20 A.M.). Hence at the time of birth the rising Sign was Vrischika and the Ascendant for the birth is to be fixed as the Sign Vrischika and so to be marked in the horoscope in the Sign Vrischika.

The same results can be obtained from the interval between the birth and Sunrise, by subtracting the rising periods of each Sign.

Interval = 3 hr. 02 m., 00 Sec.

Rising period of Thula after

Sunrise for the day	01	01	36
Balance	02	00	24

From this we cannot subtract the next Sign Vrischika (02.10.24). Hence the Ascendant is in Vrischika Sign.

Let us take another example on the same day, the birth time being 2.45 P.M. i.e., 14.45 hrs. Let us now calculate.

	hr.	min.	sec.	
Birth time	14	45	00	- IST
Sunrise	06	18	00	
Interval	08	27	00	-
Subtracting Thula Raasimaana	01	01	36	
	07	25	24	-
Vrischika Raasimaana	02	10	24	
	05	15	00	-
Dhanus Raasimaana	02	08	24	
	03	06	36	-
Makara Raasimaana	01	57	12	
	01	09	24	

The next Sign Kumbha cannot be subtracted as it has 01.46.24 as the rising period. Thus the Kumbha has risen 1 hr. 9 min. 24 sec.

and continues to be in the eastern horizon at the time of birth. In other words the Ascendant is Kumbha.

Having fixed the ascendant, one can easily construct the planetary chart using the Almanac.

In the almanac the daily positions of all the planets are given for each date. (Please refer to the almanac you have with you) The daily position is given in degrees, minutes and seconds or past Rasi number, minutes and seconds. If Sun is in 03.11,26 it means that **Sun** has crossed 3 Rasi and now is in 4th Rasi Kataka at 11 minutes and 26 seconds. So Sun is to be marked in Kataka 11.26. In this way the daily positions of all other Planets are to be found out and marked in the respective signs.

EXERCISE: 1. Draw two **Sign** charts and mark the Ascendant and the house for the two examples described above.

2. **Note the time now** (when you are reading this). Construct the birth-chart **for** an imaginary birth **at** this time, using your **almanac**. (You have to use the Sunrise on the day in question and the Raasimaanas for your place, from the almanac with you and not the data given in the lesson).

3. Find out the **Ascendant** corresponding to

i) 09.50 A.M. ii) **11.05** A.M. iii) 2 P.M. on the 21st Thula at a place **8 31'N** (as described in the lesson). Sunrise 06.19 A.M.

4. The rising Sign at Sunrise on any day would be the Sign having the name of that month. Similarly the rising Sign at Sunset will be the seventh one starting from the rising Sign at Sunrise. It is sometimes called the 'setting-Sign' '**Asthamayathparam**'. For births after Sunset, we calculate from the '**setting-Sign**' (i.e., rising Sign at Sunset). **Try** to calculate the Ascendant for a birth on 21st Thula as in the previous past **exercise**, but the birth time being 11.05 P.M. (23.05), the Sunset being at 17.56 P.M.

Houses (Bhavaas) and its Significations

UNIT 7

Having learnt about the 12 houses concerning a person, we have to know about the matters signified by each house. Then only we would be able to make accurate predictions. Houses are also known as Bhavaas or Sectors. As already stated, by a skilful scrutiny of each house in the horoscope of a person his entire life can be revealed with sufficient accuracy. Therefore you should learn very well the significations of each house as listed below, by frequent reading and recapitulating.

Matters to be judged from the Houses

First house: (Lagna Bhava)

The native, his body, character, colour, shape, physical constitution, health, courage, general features, success and failure, possibility of enjoyment of various aspects of life, travels, length of life, wisdom and several other **matters**. This bhava is also called the Lagna Bhava.

Second House (Dhanabhaava)

The second house (Dhana Bhaava) represents chiefly matters concerning the financial affairs, profit and **loss**, material attainments, stocks and shares, bank-balance, family, right eye, tongue, nose, cosmetics, face, speech, **food**, optimism, manner and source of death and the like.

Third House (Sahodarabhaava)

Courage, capabilities, **steadiness**, younger brother, neighbours help, **short journeys**, communications, writing, news agency, library,

rumour, competitions, right ear, arms, throat and the like are to be judged from this house (Sahodarabhaava).

Fourth House (Maathrubhaava).

Mother, residence, house and its environments, private life, properties, estates, ancient places, archeological items, experiences at old age, hereditary wealth, educational status, school and college education, treasures and several others.

Fifth House (Puthrabhaava).

Children, Happiness, aptitudes, taste for arts, sports, physical and mental pleasures, theatre, horse race, lottery and other speculative entertainments, matters of courting, raping, good deeds of previous birth and many others.

Sixth House (Roagabhaava).

Diseases, cause of disease, cure of the disease, food and diet, service matters, employees, loans, tenants, pets, enemies, dress, health, the six tastes and the like.

Seventh House (Kalathrabhaava).

Marriage and related matters, legal bondage, partners in business other competitors and elections, those with whom there are Financial transactions, opposite party in litigation, angers, travel, desires, honour and the like.

Eighth House (Aayurbhaava).

This is mainly related to one's life span and hence to death also. It also decides misfortunes, difficulties, delay, failure, loss, imprisonment, fear from enemies, disease, unearned wealth, cause of death, insults, aspersions, blames etc.

Ninth House (Bhaagyabhaava).

Teacher, father, godliness, grandson, fortune, fame, sense of duty, chanting, tapas, temples and places of worship, charities, pilgrimage, religion. science, philosophy, higher education, long travel etc.

Tenth House (Karmabhaava).

Fame, aristocracy, status, recognition, honour, the extent to which one may rise in life, material attainments, public life, employment, nature of job, means of living, Yogis, death ceremonies of

ones parents, pilgrimage etc.

Eleventh House: (Laabhabhaava).

This is the house of gains, friends, colleagues, **well-wishers**, advisors, supporters, fulfilment of expectations and desire, success and fruitfulness of activities, foreign collaboration, results of speculations, elections, legal affairs, profits and gains etc. are to be judged from this house.

It is said that this house represents the totality **of the** gains acquired through all the preceding houses, in other words, earning by one's own effort is indicated by the first house, what one gets from the family is judged from the second house, gains and writings, younger brother and agency are indicated by the third house, gains through mother, landed properties and vehicles are indicated by the fourth house, earning from lottery, skill games, drama and cinema are indicated by the fifth house; gains through loan or service are represented by the sixth house; gains through business partnership **husband/wife** or legal procedures are shown by the seventh house; gains through insurance, provident fund or hereditary right are indicated by the eighth house, whole earnings through foreign collaboration, foreigners and ones father are indicated by the ninth house; earning through industries **and** by employment is shown by the tenth house. The eleventh house signifies the sum of all these gains.

Twelfth House: (**Vyayabhaava**).

The end of life in this birth and attainment of salvation (Moksha) losses, expenditure, charities, tendency **to** help others, sorrow, parting difficulties, suffering, punishment, **banishment**, cunningness, jealousy, suicide, murder, separation **etc.** are indicated by this house.

All aspects of ones life are included in the twelve houses and so necessarily the lists given above **will** have to be incomplete. However, these lists would give you an **idea about** the type of matters which are to be judged from each house.

Let us try to familiarise with a few examples.

For a **native the** Ascendant Sign is Mithuna. So his second house is Kataka. This is occupied by Kethu. You may now suspect that the native might be dumb from this information. This prediction has to be supported by other indications also before we give **out** the conclusion. If the second house of a native is occupied by **Mars** then it is highly probable that the person might be very frank.

Suppose in a birth-chart the third house and the second house are both related to a beneficial planet; if the native is a woman we may **predict** that she has ornaments on her arms, ears and the neck. (these parts **of the** body are indicated by the third house) **If** in the horoscope of a doctor the third and tenth (employment) houses are interrelated, he might be a specialist for diseases **of the** ear. Similarly, if the third house, which indicates the mental disposition of a person, is occupied by the slow planet Saturn, he will not be quick in **action**. But the one with Mars in the third house would have come to a quick **decision**. (whether he is successful or not is another question).

If Mars the Significator of landed property, is favourably disposed with respect to the fourth house (representing landed property) the native might purchase landed property. If a favourable Moon is related to the fourth house, the native's mother might be **having** good health.

The sixth house and twelfth houses Signify disease and hospitalization. So if these two houses have connections with each other then hospitalization can be predicted on account of disease-

Similarly **it** is possible to predict death through the seventh, eighth and second house. When the eighth house is **related** to Saturn a slow death is possible, while if it is related to Mars an accidental death is possible; if related to Jupiter a peaceful natural death can be predicted.

The twelfth house is the house of **expenditure**. Thus if it is related **to** the second house, it indicates for **ornaments** and if related to the third house expenses might be on **account** of short **jour-**ney. And connection between the twelfth and fourth houses indicates expenses for vehicles, properties, or for one's mother. When beneficial planets are related to the twelfth house through occupation or lordship or in other ways (which **will** be described later) the expenditure would be for good purposes while when malefic planets are related to the twelfth house through occupation or lordship or in other ways (which will be described later) the expenditure would be for bad purposes-

The success of an Astrologer lies in identifying at a glance the various relation between the houses, and the planets and in recalling the significations of each planet and each house. This is to be done while the customer is asking the Astrologer for advice. One should not run for a book when the customer is asking about the possibility of his winning a lottery. So it is very essential though it requires some effort that as soon as the Astrologer is asked about a

particular aspect of life, he has to identify the houses and **planets** which are to be scrutinised for judging the matter. This ability can be gained only by experience. However, you will definitely become proficient in due course by patient and determined effort.

The Horoscope - Jathaka or Janmakundali.

UNIT 8

Now we have obtained a general idea about signs, houses, stars and their positions and the lords of each star. The previous lessons must now be mastered by repeated reading, for, it is on the basis of those principles that we have to learn about the judgment of horoscopes.

The birth-chart or horoscope represents the data which reveals all the details completely through the entire life span of a person, attitudes, experiences, character and relations.. It is on the basis of the position of Lagna (Ascendant), the relative positions of the **planets** and the various houses, we have to predict the experiences of one's life. We are now beginning to step on the ladder of 'reading' a horoscope. Before plunging into horoscope-judgment it would be useful to know about the information marked in a horoscope.

The twelve cells in a birth-chart represent the twelve Signs. In a way this is a miniature representation of the relation between the person and the universe. It is at the time of birth that a person begins to be related to the open universe. The Sign of the Zodiac which is rising sign at the moment is the Ascendant or Lagna. We have already learned how to find out the rising Sign at any moment. Now we mark 'Lagna' or Ascendant in the corresponding Sign

in the horoscope. So this Sign is the first house, the next Sign becomes the second house, the next 3rd house . . . and so on. The twelfth house is the last Sign that precedes the Ascendant **Sign**. Next, the positions of each planet at the time of birth are obtained from the almanac and each of them are marked in their respective Signs in the horoscope. Now we can find the Sign in which each planet is situated and also the house in which each planet is situated. Though a horoscope contains only this much information, it is surprising to know that from such brief information it is possible for us to write a thousand pages about the person and his past, present and future. The experiences of the person on each day of his life can also be predicted with undoubted accuracy. Astrology is so deep and powerful. However, for being able to do this the Astrologer has to acquire, by continuous concentration and meditation along with the blessings of the Teacher, the necessary capability, knowledge and application skill.

In a few lessons to follow we will learn the methods of judging a horoscope.

From the moment people come to know that you know Astrology, they would approach you with various problems.

One may be asking you about his job, disease, employment, financial matters disputes or marriage while another person would **be** meeting you with problems connected with parents, **brothers** and sisters or children. Yet another person might like to know about the possibility of his going abroad to the gulf countries or of the possibility of **his** purchasing a vehicle, or whether he would be successful in possessing a particular plot of land and if so when, or about the probability of his winning a dispute in the court of law. It may also happen that a police official may consult you to have astrological information about a thief or a murder. **In** short all sorts of inquirers would come to you to know from your divine predictions about anything and everything under the Sun related to human life. So it becomes indispensable for **you** to rise to the occasion. However, the only tool with you is the simple chart with just 12 cells. Everything would have to be shaped out from that bit of paper called the horoscope in order to satisfy your curious customer who is sure to ask various questions. No other branch of knowledge involves so much difficulties. Further, if it so happens that **some** little error creeps into those predictions of the Astrologer based on a **bit** of paper, an avalanche of accusations that Astrology is treachery, that Astrology is superstition and the like, may follow.)

You should get the horoscope and carefully examine it whether

it contains all the necessary details with accuracy. Then on the basis of the Ascendant and the relative positions of the Planets and their distribution and lordships among the twelve houses, in a systematic way you should investigate the various items described below. (As these may be quite new to you, each of them are described in detail and illustrated with suitable examples wherever necessary)

1. First of all you must find out the Bhaava (house) concerned with the matter inquired about by your customer. If it is a matter concerning finance or wealth it is the second house, if it is about brothers it is the third house; if enquiries are related to wife, it is the seventh house and if related to employment the tenth house is to be explored (refer to the list of items indicated by the sequence of houses in the previous lessons). Having fixed up the house that has to be looked into, closely observe the horoscope to decide the details as given in the procedure below.

2. In which Sign of the Zodiac falls that Bhava (house in the horoscope about which you have to judge).

3. Which planet is the lord of that house ? (i.e.. lord of the Sign corresponding to the house-lords of the Signs and lords of the houses are the same). For instance if the Ascendant Sign is Vrishabha, lord of the Ascendant is Venus; the lord of the second house (Mithuna) is Mercury; the lord of the third house (Kataka) is Moon; the lord of the fourth house, Simha is Sun, the lord of the fifth house (Kanya) is again Mercury and so on.

4. Is the lord of that house a **benefic** or a malefic ? (the 'benefic' and 'malefic' nature of Planets will be explained in the next unit).

5. Which benefic and malefics '**aspecting**' that house ? (Aspects' of Planets are explained later).

6. Which planets aspect the lord of that house ?

7. Are those planets aspecting the lord of the house, enemies or friends of the lord ? (Planetary enmity and friendship are explained later)

8. Which are the planets that occupy that house ? Are they benefic or malefic ? Which of them are enemies of the lord, and which of them friends ? Are those friendly or inimical to one another ?

9. What is the Sign occupied by the lord of that house ? Is that **Sign occupied** by the lord governed by his friend or by his foe ?

10. **Are** the other planets occupying the Sign (occupied by the lord of the house friendly or inimical ?)

11. Is that Sign occupied by the **lord of the** house, his "exaltation-Sign" or the "debilitation-Sign" ? (For each planet, there is a particular Sign which is its exaltation where they are very powerful while in their debilitation Signs they are very weak. These are explained later)

12. Is the lord **of the** house occupying its 'Moolakshethra' ? Is it occupying its own Sign V Is it in a **kendra** (quadrant) ? Is it in a Trikoḥa (trine) ? (Moolakshethras, quadrants and trines are explained later)

13. Which planet is the karaka (Significator) of that house (The **Significations** of each planet has already been learned).

14. **Is** the house powerful ? (the strength of that house will be described later).

15. **Is** the lord **of the** house powerful ?

16. **Is** the **house** aspected by the **lord of the** house or by the Significator of the house ?

17. What are the effects of each planet occupying that house ? Will that effect be experienced ? If so when ?

Thus having identified the house which Signifies the matter required by your customer, the lord of that house, the Significator of the matter in question and the relative positions of the house lord as well as the Significator, predictions are to be done on the basis **of the** seventeen indications listed above.

Now we shall learn about some **of the** concepts referred to in the rules above. These are (i) the benefic and malefic nature of Planets (ii) Signs of exaltation and debilitation of each planet, Signs owned by **each**, Signs of enemies quadrants, trines, and the Moolakshethras of Planets (iii) Aspects' of Planets (iv) Mutual relations among the Planets (v) strength of Planets and (vi) Different classifications of **Signs**

Benefic and Malefic Nature of Planets (Graha Subhatwa and Papatwa)

UNIT 9

Natural benefic (Naisargika subha graha).

Planets are generally divided into 2 groups - Subha (Benefic) and Paapa (Malefic) on the basis of their natural tendencies.

Jupiter, Venus, Mercury and Moon are natural benefic while all the others - Sun, Mars, Saturn, Raahu and Kethu are natural Malefic

However for Mercury and Moon there are certain conditions when they become malefic. If birth takes place when the position of the Moon is opposite to that of the Sun (that is full Moon) the Moon is said to be most powerful and the strength becomes gradually lower and lower when it approaches the Sun. When the Sun and the Moon join the same Sign (New Moon) the latter is in its weakest state. From the new Moon to the full Moon the Moon will be gradually gaining to brightness and on the full Moon day it is completely illuminated by the Sun. This transit takes 14 days and the particular day after the new Moon represents a certain phase of the Moon. Each day is denoted by a name - the Thithi or phase of the Moon. The first day after new Moon is the Thithi, Prathama (Prathipada), the second (Dwitheeya), the third (Thritheeya), the fourth (Chathurthi), the fifth (Panchami), the sixth (Shashti) the seventh (Sapthami), the eighth (Ashtami), the ninth (Navami), the tenth (Dasami), the eleventh (Ekadasi), the twelfth (Dwadasi) the thirteenth (Thrayodasi), the fourteenth (Chathurdasi) and the fifteenth day would be the full Moon (Pournami).

This period is the "bright half (Shuklapaksha) during which

the Moon gradually gains. So during each "Paksha" or half-months there will be each of the Thithis. For instance there will be a Panchami Thithi in the shuklapaksha and one in the 'Krishna-paksha', similarly for each of the Thithis, except the Pournami and Amavasya, which appear only once in the respective fortnight (paksha). So the Shuklapaksha is the period following new Moon till pournami (full Moon) and the Krishnapaksha is the period following full Moon (pournami) till new Moon (amavasya). The Thithi will be marked in the almanac, for each day.

Moon is said to be having Paksha bala (phase-strength) in proportion with the brightness it is having on that day. Thus on Pournami day it is having full paksha-bala and on new Moon it is totally devoid of Paksha-bala. Astrologically, during the days from the Ashtami (eighth day) on Krishnapaksha (dark Ashtami) till the Ashtami on the next Shuklapaksha (bright Ashtami) the Moon is considered to have no paksha-bala (phase strength). If the period in between the Suklapaksha Ashtami till the next Krishnapaksha Ashtami (Suklaashtami to Krishnashtami) Moon is considered to possess Paksha-bala. (There are slightly varying opinions in this matter).

Now Moon, though naturally benefic, it would be so only when it is having paksha-bala, otherwise Moon has to be treated as a malefic or a paapa.

In the case of Mercury, it is a benefic by itself and if is joined by a malefic (natural) planet it has to be grouped as a malefic. So 'Paapayoga' or the joining with a Paapa, would make Mercury a malefic.

Benefic and Malefic by Lordship

We learned that same Planets are by nature benefic and others malefic. But these natural benefic would become malefic by the lordships of certain houses, in each horoscope. And similarly natural malefic may become benefic by virtue of lordship in specific cases.

The following principles govern the 'beneficity' and 'maleficity' of planets on account of lordship. However this is applicable only for and with respect to the particular birth chart under consideration.

1. The lords of trine -houses-Thrikonas- (fifth and 9th house.) in a horoscope are benefic irrespective of their natural beneficity or maleficity.

2. Natural benefic (Jupiter, Venus, Mercury and Moon) become malefic when they are the lords of Kendra Houses (quadrant

house -the 1st, 4th, 7th and 10th houses) and natural malefics become **benefics** if they are the lords of quadrants, (1, 4, 7, 10).

3. The lord of the Ascendant (lord of the first **house**) is always a benefic for the subject.

4. The lords of the third, sixth and eleventh houses will be malefic, irrespective of their natural beneficity, in each horoscope.

Note: 1. The maleficity due to lordship of quadrants is very intense in the case of Jupiter and less so for Venus and still less for mercury and very little for Moon.

2. Rahu and Kethu are always malefic as they do not own any Sign.

To illustrate these **principles**, let us decide on their basis the **nature** of the various Planets for the horoscope given below. Examine each planet and its lordship, apply the rules and decide whether it is a benefic for this horoscope.

Record your conclusions and then compare it with the table of beneficity of Planets given in this lesson

	Lagna Mars		Moon
Mercury Kethu			
Sun			Rahu
Venus		Jupiter	Setum

2		12
Man 3	Mars	Mer Kethu 11
4	1	Sun 10
Rahu	Jupiter	Ven
5	Setum 6	7
		8

Planet	Natural behaviour	Lordship in the horoscope	Benefic/Reason Malefic
Sun	Malefic	5h house (Simha)	Benefic Being Lord of a trine house (5)
Moon	Benefic Shukla paksha	4th house Kataka	Malefic Being lord of a quadrant (but for moon this melificity may be ignored)
Mars	Malefic	1st and 8th house	Benefic As the lord of Lagna
Mercury	Benefic	3rd and 6th houses	Malefic As the lords of 3, 6, 11 • are malefic and also because of the yoga with Kethu.
Jupiter	Benefic	9th and 12th houses	Benefic As the lord of a trine house (9).
Venus	Benefic	2nd and 7th houses	Malefic As the lord of a quad rant
Saturn	Malefic	10th and 11th	Benefic As the lord of the (10th)

EXERCISE: 1. Suppose that the Ascendant in the horoscope described above, is in the Sign Kanya, (instead of Mesha with all the planets in the same positions. Now decide the beneficity or malefication of each planet.

2. Kumbha Lagna, Sun, Mercury and Jupiter in the first house, Moon and Rahu in the third Saturn in the fifth, Kethu and Mars in the ninth and Venus in the eleventh. Draw out this horoscope and decide the beneficity or maleficity of each planet, stating the reason for your decision.

Own Sign, Basic Sign, Exaltation, and Debilitation of Planets (Swakshethra, Moolakshethra, Uchakshethra, Neechakshetra)

1. Own Sign:(Swakshaetra)

UNIT 10

The sign (or Signs) of the Zodiac owned by a planet is called its Swakshethra, meaning 'one's own Sign'. The Signs owned by each planet have already been described in the second lesson. Thus the Swakshethra (own Sign) of Moon is Kataka (cancer), while the swakshetras of Saturn are Makara (Capricorn) and Kumbha (Aquarius). If Saturn is occupying Makara Sign in horoscope it is said to occupy its own house or its Swakshethra {Recall the Signs governed by each planet explained in previous lessons}. Planets in their own Signs would be having special strength.

2. Moolakshethra or Moolathrikona (Basic Sign).

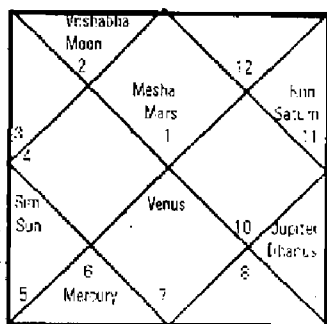
In addition to the ownership of Signs, for each planet there is a particular Sign (this may be the Swakshethra itself in some cases) which is called the Moolakshetra and has special strength. The moolathrikona Signs of each planet are as follows:

Planet	Moolathrikona	position within the Sign
Sun		Simha up to 20" (the rest Swakshethra)
Moon	Vrishabha	from 3° to 30° (the rest is Uchakshethra)
Mars	Mesha	Upto 12° (the rest is Swaksæthra)
Mercury	Kanya	Between 15" to 20" (the rest is Swakshethra)
and		Uchakshethra)
Jupiter	Dhanus	upto 10° (rest Swakshethra)
Venus	Thula	upto 5" (rest Swakshethra)
Saturn	Kumbha	upto 20" (rest Swakshethra)

*

To decide whether a planet is occupying the position called Moolakshethra, we should not only know that the planet is within the particular Sign, but we must also know the exact position of the planet within the Sign. This is evident from the table above. So the longitude of the planet (i.e., its angular position) is necessary. This is called the 'Sphuta'. The method to calculate the Sphuta or longitude of Planets will be described later

	Mesha Mars 0°-12°	Vrishabha Moon 3°-30°	
Kumbha Saturn 0°-20°	Moolathrikona or Moolakshethra of each planet		Simha Sun 0°-20°
Jupiter 0°-10° Dhanus		Venus 0°-5°	Kanya Mercury 15°-20°



Exaltation (uchcha) and Debilitation (Neecha) Signs.

Each planet has a particular point (position) of the Zodiac where it would be exalted (uchha) and the planet occupying this point would be in exaltation (meaning very powerful). The Sign in which the point of exaltation for a planet falls is the Sign of its exaltation or uchakshethra.

Venus 27° Meena	Sun 10° Mesha	Moon 3° Vrisha	
	Exaltation signs and points		Jupiter 5° Kataka
Mars 28° Makara			
		Saturn 20° Thula	Mercury 15° Kanya

	Moon Vrisha 3° 2	Sun Mesha 10°	Venus Meena 12	
3		1	Mars 28	11
Jupiter 5	4	Saturn 0-20° 8	10	
	Mercury 15	7	8	9

The Point, diametrically opposite to the point of exaltation of a planet is the point of debilitation or depression (Neecha) for that planet. The Sign where this point of debilitation of planet falls is its Sign of debilitation (Neechakshethra). At the point of debilitation the planet would be in a very weak state or depressed state. The strength of a planet in the Zodiac would be in a very weak state or depressed state. The strength of a planet **in** the Zodiac would be gradually increasing **from** a minimum at the point of debilitation till it reaches a maximum at the point exaltation and then gradually falls to a **minimum** at the point of **debilitation**. So actually positional strength has to be calculated proportionate to its position in the Zodiac.

Mercury 15° Meena	Saturn 20° Mesha		
	Debilitation signs and points		Mars 28° Kataka
Jupiter 5° Makara			
	Moon 3° vrischika	Sun 10° Thula	Venus 27° Kanya

	2	Saturn Mesha 12	Meena Mercury 12	
3	Kataka Mars	1	Makara Jupiter	11
5	4	Thula Sun	10	
	Kanya Venus	7	8	9

The Signs and exact points of exaltation and debilitation are given in the charts and tables below.

Planet	Sign of exaltation points in the Sign	Sign of debilitation point in the Sign.
Sun	, Mesha 10°	Thula 10"
Moon	Vrishabha 03°	Vrischika 03"
Mars	Makara 28°	Kataka 28"
Mercury	Kanya 15°	Meena 15"
Jupiter	Kataka 05"	Makara 05"
Venus	Meena 27°	Kanya 27"
Saturn	Thula 20"	Mesha 20"

Rahu and Kethu

Opinions are divided among Astrolo'gers regarding the Swakshethra, Moolathrikona and exaltation and debilitation of the shadow-Planets, Rahu Kethu. In spite of personal and regional variation, the following rules are widely accepted (following the opinion of the great sage Paraasara)

			Ketu
Saturn			
Moon	1 Jupiter	Sun Asc	Merc Li Ven
Mars			
Rahu			

Jupiter			Mercury Venus
8	Sun	6	
Moon Mars Rahu 9	Saturn 7		5
	10		4 Ketu
11	12	1	3
		2	

Planet	Swak	Moolak shethra	Sign of exaltation	Sign of debilitation
Rahu	Kanya	Kataka	Vrishabha.	Vrischika
Kethu	Meena	Mithuna	Vrischika	Vrishabha

EXERCISES:

1. **Asc-Vrischika**, Kethu in **III** house, Moon in V, Mars in VIII, Sun, Mercury, Saturn and Rahu in IX, Venus in XI and Jupiter in XII.

Construct the above horoscope and answer the following:

- a) **Spot** the **benefic** and malefic, giving reasons.
- b) Which are the planets occupying own houses ?
- c) Which **are** the planets occupying their Moolakshethras ?
- d) Point out those planets in their exaltation Signs and those in Signs of debilitation

2. In a horoscope the lord of Lagna is occupying its Sign of debilitation in the twelfth house. The lord of the ninth house is in exaltation Sign which is also its Moolakshethra. The Sun is in debilitation, Jupiter occupies the debilitation Sign of Moon. Saturn is in the fifth house. Moon, Mars and Rahu are in the third house. Construct the horoscope. Compare and contrast your **Turn** over with the following.

Mutual Relationship between Planets

(Sathru, (enemy) Mithra (friend) and Sama (neutral) relations of Planets.

Unit 11

We have learned about the Signs where each planet has special rights like ownership strength or weakness. If a planet is to be capable of showing its full benefits on a native it has to be occupying a favourable position, not only by way of ownership or position in the Zodiac, but also with respect to environments. He should be in a '**friendly**' environment and not in a spot owned by his enemies. These are extremely important for making correct predictions with a natal chart. For instance a planet may be a benefic for the native and it may also be capable of giving its **benefic** results. But it is occupying the **Sign** of its enemy, the planet, though has a tendency to be beneficial to the native, becomes powerless to give the benefits. So the interrelation between the Planets is very important.

When we learned about the beneficity of planets we have found that there are two types of **beneficity-natural** or characteristic (of the planet) and by virtue of lordship with respect to each specific horoscope.

In a similar manner, the relationship (enmity, **friendship** and neutrality) of Planets are also of two kinds, (1) Permanent or natural (Naisargika) and (2) Temporary (Taathkaalika). This latter relation Taathkaalika is only with respect to the particular horoscope under consideration, while the former category is the characteristic of the planets and hence permanent. One has to blend or combine these two relationships in order to obtain the final relationships of each planet to each of the others in a given **horoscope**.

The permanent relations are characteristic of the planets while the temporary relations are dependent upon the relative positions in the horoscope.

1. Permanent Relations

Planets behave in three ways naturally in their relations with each of the other planets. These relations are i) friendly (Mithra) ii) **inimical** (Sathru) and iii) Neutral (**Sama**). The relations between one pair of planets in the two directions may be different. If A is a friend of B, B may or may not be a friend towards A. The permanent relations are to be readily understood from the following table. Try to commit this to your memory so that it can be recalled at any time you need.

Towards	These planets will be		
these planets	Friendly (mithra)	inimical (Satru)	Neutral (Sama)
Sun	Moon, Mars, Jupiter	Venus , Saturn Rahu	Mercury
Moon	Sun, Mercury	Rahu	Mars, Jupiter, Venus, Saturn
Mars	Sun, Moon, Jupiter	Mercury, Rahu	Venus, Saturn
Mercury	Sun, Venus, Rahu	Moon	Mars , Jupiter, Saturn
Jupiter	Sun, Moon, Mars	Mercury, Venus	Saturn, Rahu
Venus	Mercury, Saturn, Rahu	Sun, Moon	Mars, Jupiter
Saturn	Mercury, Venus, Rahu	Sun, Moon, Mars	Jupiter
Rahu	Mercury, Venus, Saturn	Sun, Moon, Jupiter	Mars.

Note:-1. For Kethu the relations are the same as those of Rahu.

2. According to some authorities Mars is inimical and Jupiter is neutral to Rahu.

When you closely follow the table of relations you would find that relations between planets are not always reciprocated in **simi-**

lar way. Thus, Mercury is a friend of Moon, whereas Moon is the enemy of Mercury, Though Mars is neutral to Moon, Moon is friendly to Mars. Analyse these relations well so that all these relations would be at your fingertip as they are quite essential for Judging a Horoscope and other Predictions.

Now, if in a natal chart the **Sun** is occupying Kataka (owned by Moon) Mesha or Vrischika (owned by Mars) or the Sign of Jupiter (Dhanus or Meena) we can say that in that chart the Sun is occupying a friendly Sign. So also it is evident that the Signs Makara, Kumbha (of Saturn) Vrishabha or Thula (of Venus) are inimical Signs of the Sun. In other words for the former native, the Sun, Moon, Mars and Jupiter will behave in a beneficiary manner.

2. Temporary Relations

The temporary relations between planets are caused by virtue of their relative positions in an horoscope and are very easy to understand. The rule is simple enough and there are only two relations -friendly and inimical.

All those planets occupying the second, third, fourth, tenth, eleventh, and twelfth Signs with respect to a particular planet will be friendly to that planet while those occupying all other signs are inimical to it. The **friendly** signs are the three signs preceding and the three following the sign occupied by the planet in question. According to this rule planets occupying same Sign in the horoscope are mimical to each other temporarily.

Temporary Friends - Those occupying signs 2, 3, 4, 10, 11, 12 with respect to the sign occupied by the concerned planet

Temporary Enemies - Those occupying the Signs 1, 5, 6, 7, 8, 9 with respect to the sign occupied by the planet.

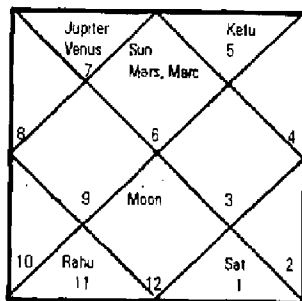
Combined Relations in a Horoscope

When in a horoscope a planet is friendly both permanently and also temporarily it becomes an intimate friend (**Athimithra**); when a planet is **inimical** in either way it becomes a bitter enemy (**Athisathru**). So to obtain the final (combined) relation between **planets in a horoscope we may make use of the following table.**

<i>Permanent relation)</i>	<i>Temporary relation</i>	<i>Final (combined relation)</i>
Friend	Friend	Intimate friend
Neutral	Friend	Friend
Enemy	Friend	Neutral
Friend	Enemy	Neutral
Neutral	Enemy	Enemy
Enemy	Enemy	Bitter enemy

Just examine the following horoscope and ascertain the relationship both temporary enmity and friendship of planets.

Moon	Saturn		
Rahu			
			Ketu
		Jupiter Venus	Asc Sun, Mars Mercury



According to the above rules for temporary relationship of the planets, the relationship of planets in this horoscope will be as follows:

Planets	Friendly planets occupying the Sign	Inimical Planets occupying the Sign
Sun	Jup.(2), Ven, (2)	Mars(1) Mer.(1) Sat.(8) Moon(7)
Moon	• Sat.(2)	Sun(7) Mars(7) Mer.(7) Ven.(8) Jup.(8)
Mars	Jup.(2) Ven.(2)	Sun(1) Mer.(1) Moon(7) Sat.(8)
Mercury	Jup.(2) Ven.(2)	Sun(1) Mars(1) Moon(7) Sat.(8)
Jupiter	Sun(12) Mars(12) Mer.(12)	Ven.(1) Moon(6) Sat.(7)
Venus	Mars(12) Mer.(12) Sun(12)	Jup.(1) Moon(6) Sat.(7)
Saturn	Moon(12)	Sun(6) Mars(6) Mer.(6) Jup.(7) Ven.(8)

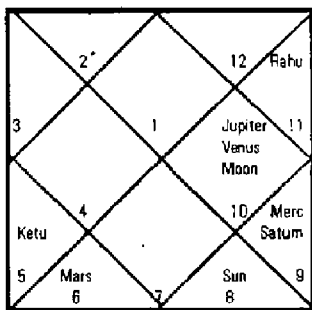
Compare and contrast the above list with that of the natural (Naisargika Sathru Mithrathva) enmity and friendship. Also find out who are all the intimate friends and who are bitter enemies. Compare your answer with the following.

Planets in the Horoscope	Intimate frier ds	Friends	Neutral	Enemy	bitter enemy
1. Sun	Jup,	-	Moon. Mars , Ven.	Mercury	Saturn
2. Moan	—	Ven.	Sun, Mer.	Mars , Jup Ven.	---
3. Mars	Jup.	Ven.	Sun, Moon	Saturn	Mercury
4. Mercury	Ven.	Jup.	Sun	Mars, Sat.	Moon
5. Jupiter.	Sun, Mare	—	Mer., Moon	Saturn	Venus
G. Venus	Mer.	Mars	Sat, Sun	Jupiter	Sun, Mars
7. Saturn .	.	-	Mer , Ven, Moon	Jupiter	Sun, Mars.

EXERCISE: 1. Find out the intimate friends, enemies, friends, bitter enemies, **and** neutrals to all the 7 Planets in the horoscope, after tabulating their permanent and temporary relations.

2. The following are the horoscope details of Bhagavan Krishna (as

	Asc		
Rahu			
Jupiter Venus Moon			Ketu
Mars Saturn	Sun		Mars



given by Dr. B.V.Raman) Please draw a chart and enter the planetary positions in it. Lagna in Vrishabha; Sun in Simha; Moon in Vrisha; Mars in Kataka; Mercury in Kanya; Jupiter in Simha; Venus in Kataka; Saturn in Vrishchika; Raahu in Kataka; Kethu in Makara.

3. The horoscope details of Mahathma Budha are given below-Prepare a chart.

Lagna-Kataka. Ravi-Mesha; **Moon-Thula;** Mars-Mesha; Mercury-Vrisha; **guru-Mesha;** Venus-Mesha; Saturn-Mesha; Raahu-Mithuna; **Kethu-Dhanus.**

4. You will be interested to know the horoscope details of Adi Sankaracharya which are given below: Draw the chart yourself.

Lagna-Kataka; Sun-Mesha; Moon-Mithuna; **Mars-Meena;** Mercury-Mesha; Jupiter-Kumbha; Venus-Mesha; Saturn-Dhanus; Raahu-Vrisha; Kethu-Vrishchika.

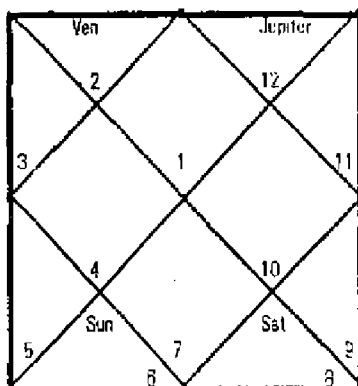
“ Aspects (Drishti) of Planets.

UNIT 12

At any moment of occurrence of an incident, like the time of birth of a child etc., we have seen that each of the planets would be touching (transiting) a specific point in the zodiac. We have also learned how to locate the points in signs which the planets touch at the time of the incident and to record them in the natal chart and thus prepare a horoscope of that event. A planet would be influencing not only the sign it occupies, but also would have some influences at certain other specific points also in the zodiac. This phenomenon is known as the aspect or (Drishti) of **planets**. The planets are said to cast their '**looks**' or '**aspects**' at certain specific points in zodiac. The effect of a planet aspecting a sign, is equal to its occupying that particular **sign**. Thus **by** their aspects planets can modify the effects signified by that house. So also there may be planets in the 'aspected' sign, Then we can say these planets are aspected by the aspecting planets.

A planet's aspect falling on a house and on another planets has important effects on that house as well as **on** the aspected planet. The Actual effect **will** depend upon the nature of the aspecting planet, the nature of the aspected planet and their interrelations. Therefore the aspects **of planets** is extremely useful in judging horoscopes. For instance, Mars and Saturn are natural malefic and they feignify bad effects, But if these planets are aspected by the benefic Jupiter, the bad effects of these malefics are considerably reduced.

Jupiter		Venus	
	Saturn		Sun



In this diagram Sun is aspecting Jupiter and Saturn is aspecting Venus and Vice Versa. There are definite principles about aspecting of planets which we shall learn in the following **lines**. *

In this unit we shall first learn about the rules regarding the aspects of each planet. These are given below,

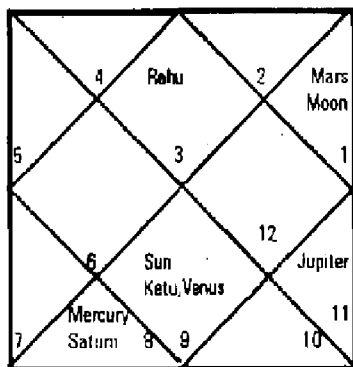
Rule: 1. All planets cast their full **aspects** on the seventh sign from the sign occupied by them (It is evident therefore that a planet's aspect falling on the sign will also fall on all the planets also occupying the seventh sign with respect to the aspecting planet).

Rule: 2. In addition to the above rule Saturn, Jupiter and Mars have special full aspects on (a) the third and tenth signs for Saturn (b) the fifth and **ninth** signs for Jupiter and (c) the fourth and eighth signs for Mars (Here also, these aspects would also be falling not only on the signs, but also on those planets occupying the signs)

To begin with, these rules of full aspects and special aspects **would be** sufficient. However, in detailed analysis we would have to consider what are known as fractional aspects which we will discuss in later units. So also, the aspects of Rahu and Kethu are described differently by different authorities on astrology. The widely accepted conventions about the aspects of **the** shadowy planets also will be considered in later units.

Let us now apply the two general rules of full aspects and special full aspects in the model horoscope given here.

12	Mars Moon 1	2	Asc Rahu 3
Jupiter 11			4
10			5
Sun Ketu Venus 9	8 Mercury Saturn	7	6



Take each planet one by one and from the above two rules find out the **sign** and planets on which its **full** aspect and **special** aspects fall. For instance, take the aspect of **the** Sun. It does not have special aspects (*Rule 2*). By Rule 1 Sun aspects the 7th sign counted from the sign occupied by it. Here in the given chart Sun is in the sign Dhanus and so count upto 7 starting from Dhanus as 1. The seventh **sign** from the Sun is thus Mithuna, which is the Ascendent sign. Raahu also is in that sign. Therefore, the Lagna (first house) as **well** as Raahu are aspected by the Sun. In the same way the Ascendent and Raahu are also aspected by Kethu and Venus, Because the former occupy the seventh Rasi from the later. Next take the case of Jupiter (in the IX house, (Kumbha). Jupiter has its aspects on the 7th, 5th and 9th signs by Rule 1 (7th) and Rule 2 (5th and 9th). So Jupiter aspects the Ascendent sign (1 House) the III house and the V house, and all planets occupying these positions. Thus Raahu in (1 house) aspected by Jupiter from the IX house. No other planet is aspected by Jupiter. Similarly we have to sort out each aspect from the horoscope.

The result is given **below**,

Planet	Signs aspected by it	Planets aspected by it	Planet	aspected sign	aspected planet
Sun	I	Raahu	Jupiter	I, III, V	Raahu
Moon	V	None	Venus	I	Raahu
Mars	II, V, VI	None	Saturn	VIII, XII, III	None
Mercury	XII	None	Raahu, Ketu	VII, I	Sun, Ven., Ket, Ra.

Another experience also is to be gained in order to analyse a horoscope. **Instead** of concentrating on the aspecting planet as we have done now, one has to take each house. Thus, take the case of the 10th house in the above horoscope. The 10th house is Meena and it is not occupied by any planet. It is also not aspected by any planet. When a house is aspected by the lord it would gain strength. So also aspect of the significator of that house also would add strength to the house.

EXERCISE: 1. Tabulate the occupancy of each house and also the aspects falling on the house, in the above horoscope.

2. Is the fifth house aspected or occupied by the lord of the House ?

3. Is the fifth house aspected by the significator of the **fifth** House (Jupiter) ?

4. Is the Sun aspected by its friendly planets ?

• 5. Does the Ascendant get any aspect from benefic ? If so which ? Does it get any evil aspects' from malefic ? If so which ?

6. List the signs which do not receive any aspects.

7. **Which are** the houses aspected by their lords.

Even though we have learned about aspects by the two rules described in the last unit it has to be made clear that those two rules do not contain all the aspects. Those are the "**full** aspects" or the '**Poorna** Drishti' and the special full aspects or "Visesha Poorna Drishti' of Jupiter, Saturn and Mars. However for exact predictions and calculations involving the strength of planets and houses we have to consider the "**fractional aspects**" of planets also. The rules **are** as follows:

Rule: 1. AD planets cast a '**quarter-aspect**' on the third and tenth signs from themselves. (Exception: Saturn has special full aspect on the 3rd and 10th, This has been studied earlier)

Rule 2. AD planets cast a 'half aspect' on the fifth and ninth signs (Exception: Jupiter alone has special full aspect on the 5th and 9th [we have studied earlier]).

Rule: 3. All planets cast a 'Three quarter aspect' on the fourth and eighth signs (Exception: For ordinary purpose the fractional aspects can be ignored, especially as beginner. And when we are sufficiently advanced then only we need take these fractional aspects into consideration.

Another point to be remembered in the case of aspects regarding the aspects of Rahu and Kethu, as in the case regarding the Moolakshethra, Swakshethra, exaltation sign and Debilitation sign of these so-called planets there are conflicting postulates among experts. So also regarding their aspects, there are differences of opinion. The widely owned convention is that Raahu and therefore Kethu also has full aspects on the fifth, seventh ninth, and twelfth houses from its occupation, half aspects on the second and tenth and quarter aspects on the third and sixth.

EXERCISE::

Take any horoscope (perhaps your own) and investigate the following points:

1. Spot out the houses aspected by their respective lords.
2. Spot out the houses aspected by the **significator(s)** of that house.
3. Which are the houses aspected by benefic only ?
4. Which are the houses aspected by malefic only ?
5. Which are the houses aspected by both benefic and malefic ?
6. Is there any house which is aspected **by** the enemy of **the** house-lord ?
7. Which **are** the houses aspected by the lords **of** VI, **VIII** and XII houses Are those houses receiving beneficial aspects **also** ?
8. Which houses are aspected by the lords, by **the** lords of trines (**Trikona**) (5th and 9th houses) ' !

★

Characteristics and Classification of Signs

UNIT 13

- Each** of the 12 signs has certain inherent qualities and these are very important in their classification and also in predictions. Similarly, based on the particular house of a horoscope which falls in a sign, it acquires specific importance in each horoscope. The
- classifications of signs based on the position of Ascendant and also on the basis of their inherent qualities are described in this **unit**. Though it may seem difficult to remember these different classifications, it is essential and by practise you will be able to remember them.

Classifications based of inherent qualities.

Masculine and Feminine Signs: (Odd and Even)

Starting from Maesha the alternate signs are called Masculine signs (or odd signs or Vishama signs or cruel signs) These are Maesha, Mithuna, Simha, Thula, Dhanus, Kumbha, the odd- numbered in their serial order. The others are feminine signs. (Even signs, **Sama** signs or Mild signs). The feminine or even are basically benevolent while the odd signs are of a cruel nature.

When the '**Lagna**' in a birth happens to be in an odd sign, then in all probability the child would be a male. Though this is **not** always so, if the child happens to be female it would have a predominantly masculine character. However, if we examine the exact longitudes of the houses and also of the Ascendant and the planets, it is possible to predict exactly whether the native is male or female. This classification becomes very useful in Prasna or Horary Astrology. In a Prasna regarding theft, if the stolen article is found to be associated with even sign (Feminine signs) in the Prasna-

chart one can predict that the theft has been definitely effected through a female.

2. Movable, Fixed and Common Signs: (Chara, Sthira and Ubhaya Rasis).

This classification is also based on the serial order in Zodiac. The signs taken in their serial order from Maesha are repeatedly Movable (or Chara), Fixed (or Sthira) and Common (or Ubhaya) the fourth is again Movable, the next fixed and the next common. This is repeated for the next set of signs. Thus we have

Movable Signs: Maesha, Kataka, Thula and Makara.

Fixed Signs: Vrisha, Simha, Vrischika and Kumbha.

Common Signs: Mithuna, Kanya, Dhanus and Meena.

The usefulness of this classification can be illustrated by the observation, that if the house associated with one's employment happens to be a movable sign, the person is found to be travelling on account of employment whereas if that house happens to be a fixed sign the person would be having employment in a 'fixed' place. When it is a common sign his employment would be having both the characteristics. The general character of a native can be predicted, similarly based on the type of the sign in which the Lagna falls.

3. Seershodaya, Prushtodaya and Ubhayodaya Rasis:

Signs are of three types depending upon the manner in which they rise. Those which rise by their heads are called Seershodaya signs and those which rise by their hinder part are known as Prushtodaya signs. The sign Meena alone rises by both the head and the hinder part and it is called an Ubhayodaya sign.

Signs rising by the head: Simha, Kenya, Vrischika, Thula, Kumbha, Mithuna.

Signs rising by hinder part: Maesha, Vrischika, Kataka, Dhanus, Makara.

Sign rising by both: Meena.

4. Day Signs and Night signs:

Of the twelve signs six are powerful in day time and the other six signs are powerful at night.

Day Signs: Simha, Kanya, Thula, Vrischika, **Kumbha** and Meena.

Night Signs: Maesha, Vrishabha, Mithuna, Kataka, Dhanus and Makara.

5. Classifications based on the five elements: (Panchabhoothas).

Earthy Signs (Pruthvi Rasis):	Vrishha, Kanya, Makara.
Watery Signs (Jala Rasis):	Kataka, Vrischiku , Meena.
Fiery Signs (Agneya Rasis):	Maesha, Simha, Dhanus .
Airy Signs (Vayu Rasis):	Mithuna, Thula, Kumbha.

[This classification is followed by many Astrological schools. However there are other **classifications** also. For instance according to some authors, the classification is as follows]

Earthy signs:	Mithuna and Kanya.
Watery signs:	Vrishabha, Kataka , Thula.
Fiery signs:	Maesha, Simha, Vrischika.
Airy signs:	(A akasa Rasi) Dhanus, Meena.

However it is commonly considered that Kataka, Vrischika, Meena and the second half of Makara are Watery signs (Jala rasis while Maesha, Simha, Dhanus and Thula are Land signs (**Sthala** Rasis).

Vrishabha, Mithuna, Kanya and Kumbha are called Water-dependent signs (Jalasraya Rasis).

6. Sign of Short, Long and Medium stature.

The signs Maesha, Vrishabha and Kumbha are called Short Signs; The signs Simha, Kanya, Thula and Vrischika are Long Signs and Mithuna, Kataka, Dhanus, Makara and Meena are Medium Signs.

7. Biped or human (**Dwipaad**), Quadruped (**Chathushpaad**) and Multiped (**Bahupaad**) Signs:

Mithuna, Kanya, Thula, Kumbha and the first half of Dhanus are called Human Signs or Biped signs (**Dwipaad** Rasis).

Maesha, Vrishabha, Simha, the second half of Dhanus, the first half of Makara are called Quadruped (**Chathushpaad**) signs.

Kataka and Vrischika are Multiped signs (**Bahupaad**).

Meena is called a legless sign.

These classifications are based on the nature of the symbolic representations of each sign, from which they are named. Thus Maesha is described as a goat and it is a quadruped sign. Vrishabha is a bull; Mithuna is a couple one of them holding a club and the other a Veena; Kataka is a crab (multiped); Simha is a lion; Kanya is described as a virgin in a boat; Thula by a merchant holding a balance; Vrischika by a scorpion, Dhanus by a being whose upper half is human **holding** a bow and arrow and the lower body of a **croco**

dile; Kumbha by a man with an empty pot; and Meena by a pair of fish each biting the tail of the other.



II Classifications based on the **relative** positions of signs in each horoscope.

1. *Drisyā or visible and Adrisya or invisible signs.*

The six signs from the Lagna are called the invisible signs while the seventh to the twelfth sign from the Lagna sign are called the visible signs.

2. *Classification based on the position of Sun.*

Signs are grouped into three sets, based on the position of the **sun** in the chart.

a) *Adhomukha Rasi:* (Signs with faces turned downward)

The sign which is occupied by the sun and its quadrants (first, fourth, seventh and tenth) are called Adhomukha signs or down-faced signs. Thus if the Sun is in Maesha the signs Maesha (1st) Kataka (4th), Thula (7th), and Makara (10th) are the down-faced signs. These signs would be situated at right angles in the order and hence are called the quadrants or angular signs (see later).

b) *Oordhvamukha Rasi:* (Signs with faces upward)

The sign just left by the Sun (this is the one which precedes the occupation sign of the sun) and its 4th, 7th and 10th signs **are** called Oordhvamukha Rasis which mean that the signs face **upward**. (up-faced signs). If the sun is occupying Maesha, the Oordhvamukha signs are Meena (the signs from which sun has just

moved that is preceding sign), Mithuna (4th from Meena), Kanya (7th from Meena) and Dhanus (10th from Meena).

Up-faced signs are there which precede the down-faced signs.

c). **Thiryangmukha** (Signs with faces turned backward).

The sign which is to be occupied next by the sun (that is the sign next to the occupation sign of the sun), along with the 4th, 7th and 10th from that are called Thiryangmukha Rasis or Facing-back signs.

Thus if sun is occupying the sign Maesha, the facing-back signs are Vrishabha (the sign next to the occupation sign of sun), Simha (4th from Vrishabha), Vrischika (7th) and Kumbha (10th).

[The above classification is the one which is widely followed among several astrologers. But another method also is found to be followed by a few. According to this classification, the sign preceding the sign of sun and the two signs following it are grouped as up-faced signs. The next four signs - that is the 4th, 5th, 6th and 7th from the sun are called down-faced signs. The next of the signs are facing back signs - that is the 8th, 9th, 10th and 11th from the sun].

III Classification of signs and houses based on the Ascendant sign.

This classification is simple.

1. Quadrants or Angles (kendra).

The Ascendant sign, the fourth seventh and tenth from it (that is 1, 4, 7 and 10) are collectively called the Kendra signs or quadrants or Angles. These are also called Kantaka signs and Chathushtaya signs.

The corresponding houses are called the quadrant houses or angular houses.

The angle between these signs is 90 or multiples of it.

2. Trines or Thrikonas

Starting from the Ascendant the fifth and ninth signs are called trines. This set of three - 1, 5 and 9 are very important signs and the lords of the trines are especially beneficial to the native. The angle between any two successive trines (including the Ascendant) is 120.

3. Succeedent signs or Panaphara Rasis.

These are the signs or Houses which succeed the quadrants. Thus the 2nd, 5th, 8th and 11th signs from the Ascendant are the succeedent signs (since the 5th is a trine. many authorities consider only 2nd, 8th and 11th as succeeding signs).

4. Cadent signs or **Aapoklima** signs

These are the signs which follow the succeeding signs - the 3rd, 6th, 9th and 12th from the Ascendant. (Here also since the ninth one is included in the trines, many Astrologers take only the 3rd, 6th and 12th as the cadent **signs**).

5. Chathurasra Rasis

The fourth and eighth signs from the Ascendant are collectively called chathurasra signs.

6. Upachaya Signs

The 3rd, 6th 10th and 11th signs from the Ascendant are collectively known as the Upachaya **signs**.

7. Apachaya Signs

All the signs other than the Upachaya signs are collectively called Apachaya signs (1, 2, 4, 5, 7, 6, 12). These signs are also called peeda signs (peedakshara).

Take any horoscope and classify the signs and houses by each method given above. Remember the great proverb "Practice makes the Master".

To keep you in touch with these **classifications** let us give you some simple exercises.

EXERCISE: Copy down the horoscope:

	Mars	Ketu	
	Star Hashta		
Sun Mercury Venus			
Asc	Rahu	Jupiter	Moon Saturn

Sun, Mer Venus 10		Rahu 8	
11	9		Jupiter 7
Mar	12		Moon Saturn 6
1 Ketu	2	3	5 4

This is the birth chart of one of the greatest sons of India - Swami Vivekanandaji. Keep this for your future practice and to test your skills in Astrology. We may have many occasions to refer to great horoscopes. Swamiji's life can be correctly judged from this birth chart.

At present prepare the answers for the following questions - ofcourse with frequent references to the lessons.

1. Name the lord of Lagna.

2. What is the position of **the** Lagnadhipa (**Lagna-lord**) from the Lagna ?

3. Does the **lord** of Lagna occupy a quadrant ?

4. Does he occupy a succedent ?

5. Does he occupy his sign of exaltation ?

6. Is he aspected by any planet ? If so by which ?

-7. Does he receive any special full aspect ? If so of which planet?

8. Does the lord of Lagna aspect any house ? If so which ?

What is the rising-mode of each of those signs ? (Oordhwoadaya etc)

9. Which planets are aspected by the Lord of Lagna ?

10. Which are the houses owned by each of the planets aspected by the **Lagna-lord** ?

11. Find but those planets occupying Movable signs.

12. Find out the planets occupying Movable signs which are also **masculine**.

13. Find out the **lords of** quadrants and state whether they are occupying quadrants.

14. Find out the lords of trines.

15. Spot the up-faced, down-faced and facing-back signs.

16. Is there any **quadrant-lord** occupying the same sign with a trine-lord ?

17. Is there any trine-lord aspected by a quadrant lord ?

18. Find out the planets occupying their own signs.

19. Is there any planet occupying the Moolakshethra. If so which ? Any planet in exaltation ?

20. Find out the benefic and malefic.

21. List the Athimithras, Mithras, Neutrals, Sathrus and Athisathrus **of the** lord of the ninth house.

22. How many common signs are not occupied by any **planet**?

23. Which of the Bipid signs are occupied by planets ?

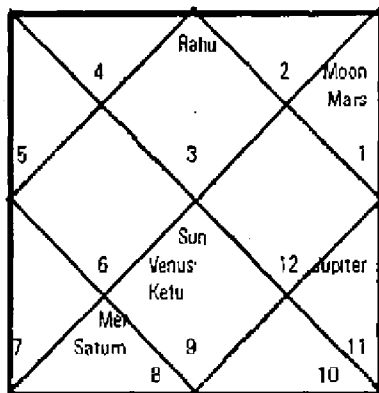
General Rules for Judging Horoscopes

UNIT 14

A horoscope has to be judged by a consideration of the 12 houses, the lord of each house, the planets occupying each house, the sign occupied by each lord, the aspects falling on each house and their nature, planets which occupy the same sign of each lord. Any such other information also must be considered.

As an example, let us take a model horoscope and analyse it.

10	11 Mars Moon	12	1 Asc Rahu
Jupiter 9			2
8			3
7 Sun Venus	Mercury Saturn	5	4



First of all ascertain that the Ascendant and all the nine planets are marked in the horoscope. Then make sure about the houses and then respective lord. The lord of a house is the lord of the sign which happens to be that house.

Now a set of questions are given below (with the answers) with reference to the model horoscope, so as to familiarise you with the sort of details one has to pick out from a horoscope.

QUESTIONS: 1. Which is the sign of Ascendant (first house)

? Who is the lord **of the** Lagna ? (Ans: *Mithuna; Mercury*)

2. In which house is the lord of Lagna posited ? (*In the sixth house*)

3. Is the Ascendant lord a benefic or a malefic ? (*Though a ~~natural~~ benefic, due to the conjunction with the malefic Saturn, the lord of the Ascendant is a malefic, But the lord of the Ascendant is always a benefic in each horoscope*)

4. **Is** the occupation sign **of the** Ascendant lord his own sign or sign of exaltation or Moolakshethra or debilitation sign! (*None of these*)

5. **Is** the Ascendant lord posited in the sign of a Mithra ? Or of a sathru ? Or of a Neutral ?

6. Spot the permanent and temporary enemies of the Lagnadhipa. (*Moon is the permanent while Saturn, Mars, Moon, Rahu are temporary enemies*)

7. Spot the friends **of the** Lagnadhipa. (*Sun, Venus and Rahu are permanent friends while Venus, Jupiter and Kethu are temporary friends*)

8. Classify the **planets** according to their relationship to the Ascendant lord. (*Bitter enemy • Moon; Enemy - Mars, Saturn; **Neu-**tral - Rahu; Friend • Jupiter; Intimate friend - **Sun**, Venus, Kethu*)

9. In which houses are the enemies to the Ascendant lord posited ? (*Moan and **Mars** in the 11th house, and Saturn in the 1st house*)

10. Which houses are occupied by friends of Lagnadhipa ? (*Sun, Venus and Kethu in the seventh house and Jupiter in the ninth*)

11. Which planets aspect the Lagna ? (*Sun, Venus and Kethu by their direct aspect and Jupiter by special aspect*)

12. Which **of the** above aspects are of friends of the lord ? (*All the aspects are of friends of the Lagnadhipa*)

13. Is the Lagna aspected by enemies **of the** lord ? (*None*)

14. **Is** the Ascendant lord aspected by friendly planets ? (*No*)

15. Is the lord of Lagna aspected by enemies ? (*Yes. Mars eighth aspect*)

16. a) Who are the lords of the Unfavourable positions 6, 8 and 12?

b) In which houses is each of the above lords posited ?

c) Which planets are occupying those unfavourable positions?

d) Which planets are in conjunction with **the** unfavourable lords ?

Note: The positions 6, 8 and 12 are said to be unfavourable positions (Anishta Sthaanas) and the eighth is the worst of the three.

[a] 6th house-lord is Mars; 8th house lord is Saturn; 12th house-lord is Venus.

b) 6th-lord is in the 11th house, 8th-lord in the 6th and 12th lord in the 7th.

c) Lord of the Lagna (Mercury) and Saturn (8th lord) occupy the sixth house; 8th house is unoccupied and so is the 12th house. Moon is in conjunction with the sixth-lord.

Lagna-lord is in conjunction with the eighth lord.

Sun and Kethu are in conjunction with the 12th-lord].

17. On which houses and planets do fall the aspects of the lords of 6, 8 and 12?

(The sixth lord (Mars) aspects the houses 2, 5 and 6 from Maesha; these aspects fall on the Lagna lord Mercury and the eighth-lord Saturn, both occupying Vrischika the sixth house.

The 8th lord Saturn posited in Vrischika the 6th house is aspecting the houses 8, 3 and 12. No planet is aspected by mercury,

The 12th lord Venus posited in Dhanus the 7th house, aspects the first house and Raahu.

18. The positions 2nd 7 are associated with death as they are the 12th with respect to eighth of eighth (in third) and eighth and the preceding house is the negation of the succeeding house. These positions, the planets occupying these houses, the malefics which are in conjunction with the lords of Malaarata **positions are** all powerful to kill the native.

Similarly the 11th house in the case of Lagna in a movable sign, the 9th in the case of Lagna in a fixed sign and the 7th in the case of Lagna in a common sign are called Baadhaka positions. These positions are associated with troubles for the native.

So in the above horoscope, find out the lords of the Maaraka and Baadhaka positions. Where are they posited ? Which are the planets posited in the Maaraka positions ? Are they malefic or benefic ?

[In this case the Baadhaka position is the 7th since the Lagna is in a common sign. Hence the seventh is both Maaraka and Baadhaka in nature. So the malefics associated with the seventh house are especially effective in killing the native.

The second house lord is Moon and the lord of the **Baadhaka** - Maaraka position (7th) is Jupiter. Moon is in the 11th house and Jupiter in the 9th. The Maaraka position 2 is not occupied by any planet. But the Baadhaka - Maaraka position 7 is occupied by sun,

Venus and Kethu of whom Sun and Kethu are distinctly malefic while Venus though a benefic is the lord of an unfavourable 12th house.

It is certain that the death of the native would be closely associated with these planets, that is at a time governed by these planets].

19. Do the Baadhaka - Maaraka lords aspect any home ? (Moon aspects the fifth house, while Jupiter aspects the first house, third house and the fifth house ?)

20. Find out the lords of 3, 6, 11, their position and their aspects. {The lord of 3, 6 and 11 are malefic}.

The lord of 3rd house, Sun is occupying the 7th house along with Venus and Kethu and aspects the first house. Also it is aspected by its enemy Rahu.

The lord of the 6th, and eleventh. Mars is posited in the 11th house along with Moon and aspects the houses 2, 5 and 6. Mars aspects the lord of Lagna (Mercury) and the 8th lord (Saturn). It is occupying its own sign which is its Moolakshethra also. The lord of 11th also is Mars.

21. Keeping out the positions 2, 3, 6, 7, 8, 11 and 12 which are unfavourable due to one reason or another, which are the favourable positions ? Find out the lord of these houses, the planets posited there and the aspect of these.

[The remaining positions which are not unfavourable are 1, 4, 5, 9 and 10. These houses are governed by Mercury, (1 and 4), Venus (5), Saturn (9) and Jupiter (10). The lord of Lagna (and 4th house) Mercury is in conjunction with Saturn the lord of the 9th. Venus the lord of the fifth is posited in the 7th and is in conjunction with Sun and Kethu and aspects the first house. Saturn is in the sixth with the lord of Lagna and aspects the 8th house, 12th the 3rd house. But aspects no planet. The 10th lord Jupiter has also lordship of 7th, posited in 9th aspects the Lagna, 3rd house and the fifth].

22. Is there any planet in the first house ? Is it a benefic or a malefic ? (Rahu is in the Lagna. It is a malefic and aspects the Sun and Venus in the 7th)

The above analysis concerns mostly the first house. In the same way one has to read about the other 11 houses.

UNIT 15

In this unit we give the important points regarding the position and lordships of the planets with reference to the model horo-

scope described in the previous lesson. The general rules given in this unit are concerned with the planets mainly and are to be modified according to each **horoscope**

1. If in any house, there are **malefics**, that house loses strength, **generally**

In the model horoscope, Rahu in the first house, Saturn in the sixth house, Sun and Kethu in the seventh house and Mars in the eleventh house are malefics (Natural). But the positions 3, 6 and 11 are favourable positions for malefics. Thus in this horoscope Sun and Kethu in the 7th house and Rahu in the 1st house cause weakness to those **houses**.

2. Occupation and aspects of malefic would cause weakness to any house.

Sun is a malefic by nature and by lordship of 3rd house and aspects the first house. Mars is naturally malefic and this nature is intensified by the lordship of 6th and 11th houses. So though powerful in occupation (own house and favourable 11th position) Mars foretells weakness for the 11th house and to the houses 2, 5 and 6 which are aspected by it. Saturn and the lord of Lagna (Mercury) are aspected by Mars. This is evil aspect falling on the two benefics of this horoscope-Saturn (9th lord) and Mercury (Lagna lord).

3. If any house is occupied by the planet for which it is debilitation position, that becomes weak.

(No planet of debilitation in the model chart).

4. The presence of a benefic planet in a house makes the house strong..

(But the planet should be benefic in the horoscope by position also).

In the model chart, the ninth house is occupied by a benefic-Jupiter (However, Jupiter is a malefic for this horoscope on account of the lordship of two quadrants, 7 and 10 and also as the lord of Maraka position and of Baadhaka **position** These malefic characters need mainly be taken **account of** when we consider what Jupiter confers on the native).

5. If benefic and malefic both occupy a house, result is mixed.

The presence of Venus (benefic) and Sun (malefic) in the seventh house indicates that the effect **of the** seventh house would be the experience both favourable and adverse.

6. When a malefic is in a friendly sign or in **exaltation** it would give the good aspects of its significations.

Sun is posited in Dhanus which is owned by Jupiter which is

friendly to the Sun. This is good. But Sun has the conjunction of two enemies, Venus and Kethu in the same sign. This has an opposite effect. No planet is in exaltation in this horoscope. But if Saturn instead of Vrischika were posited in Thula it would have added strength to that house.

7. When the lord of the Lagna is **posited** in a house that house is strengthened..

The occupation of Mercury in the 6th house strengthens that house. 6 is unfavourable house on the whole, but it has its favourable significations also. These are strengthened.

8. When a planet is posited in an unfavourable position with respect to a house, it will weaken the house,

6, 8 and 12 are unfavourable positions. Thus Saturn would be unfavourable to the 11th house and Jupiter to the second house,

9. Planets in own signs, Moolakshethra, exaltation sign and friendly sign will be beneficial to that house.

Thus Mars is posited in the 11th house -Maesha- which **is** the Moolakshethra. Also **it** is his own sign. In both ways the 11th house is strengthened.

10. Malefics in quadrants and trines (Kendra and Thrikona) are not generally good and benefics in such position are good.

Thus the Sun, Kethu and Rahu are occupying quadrants (7 and 1), The position of Venus in a quadrant (7th) is good in this way, but it is unfavourable in another way, as the significator of the spouse. (The general rule is that the significator weakens a house when he occupies houses signified by **him**)

11. Planets aspected by strong planets also become strong.

12. When a planet has two lordships.

The lordship of the house where it has its Moolashethra is more important; also the lordship of the odd sign **will** be important if the planet is posited in an odd sign and the even sign becomes important if it is posited in an even sign. Further, of the two houses governed by the planet that house with respect to which the planet is posited more favourable gets importance. Take for instance the case of Saturn. It is lord of 8 and 9. Since 9th house is in Kumbha which is the **Moolakshethra**, Saturn is to be treated as the 9th lord rather than as the lord of 8.

13. When the lord of the occupation sign of a planet is strong the planet also is **strong**.

Thus Mercury occupies the sign of Mars which is **powerful** in

its Moolashethra. Hence in this aspect Mercury can be considered powerful.

14. If a planet has malefic on either side of it, on the 4th and 8th signs from it, or in its trines, it becomes very weak. This affliction is especially powerful in the case of signification of a house or matter. In the horoscope no planet is flanked by malefic. For instance when the significator of marriage is concerned.

The converse also is true, namely the flanking on either side by benefic or the occupation of 4th and eighth and trines (5 and 9) by benefic is beneficial. In this horoscope there is no such flanking.

UNIT 16

Having analysed the horoscope from the standpoint of the planets, let us now analyse **the** horoscope with respect to the houses. (Read these rules many times as possible and assimilate the principles and form concepts)

1. When the lord of a house is powerful, the house also is strong.

Here in the example horoscope (UNIT 15) the 11th house is strengthened as the lord of the house Mars is powerful (with respect to its position in this horoscope)

2. The occupation in, as well as aspects of the lord on the house, will confer strength on the house.

Here the 11th house being occupied by the lord, Mars gains strength, the sixth house also gains strength by the aspect by its lord Mars from its Moolashethra. Similarly the 8th house is aspected by its lord, Saturn, who is also in conjunction with the lord of Lagna

This is beneficial since 8th house is the house of life and longevity and Saturn is the significator of longevity. Again the **lord** is in a favourable position to that house (11th to the eighth house).

3. The occupation and aspect of a malefic or the enemy **of the** lord on a house will cause weakness to the house..

Thus the first house is afflicted by the occupation of Rahu, a **malefic**. Similarly the aspect of the Moon on the fifth house is not beneficial since Moon is **inimical** to the house-lord, Venus, both by nature and also temporarily.

4. Malefics and the lord of 6th, 8th and 12th houses

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weaken a house by their occupation as well as aspects, except when they **are** themselves the lords of that **house** or Lagna or a trine.

5. Occupation by a planet in debilitation or otherwise weak, causes weakness of a house.

6. When the lord of a house is in its **debilitation**, or is in an inimical sign or in a position unfavourable to the house (6, 8, 12 from the house), the significations of that house will not be favourable. However occupation or aspects of benefic on the lord will partially counteract this affliction.

7. When the lord of a house is occupying the eighth house and if that happens to be either an inimical sign or debilitation then also the house would become weakened.

8. When the lord of the occupation sign of a house-lord is posited in **unfavourable** positions the house is weakened.

9- Houses which are occupied by or aspected by the friends of the lord or by benefic, would be strengthened.

10. When the lord of a house is in conjunction with malefic or aspected by malefic or when the houses owned by the lord are occupied or aspected by malefic the house is weakened.

11. When a house or its lord have conjunction or aspects of benefic, the house is strengthened.

12. The lord of the Ascendant makes the house occupied by him very strong; and the results of that house would be experienced in **full**

13. The conjunction, aspect and occupation of the quadrants or trines (with respect to the house) by the lord of Lagna is very much favourable to any house.

14. For each house and its lord the conjunction and aspects of the lord of the ninth house (9th from the house) is very much favourable.

15. Malefics which **are** lords of quadrants will become benefics.

16. All planets which are lords of trines (5 and 9) will become benefic. Their conjunction and aspects make any house strong.

17. It is not desirable to have malefic occupying quadrants, though their lordship of quadrants makes them benefic.

18. When benefics become lords of quadrants, they become **malefic**. This is particularly important in the case of Jupiter and Venus, and less important in Mercury and least in Moon.

In the model horoscope Jupiter who is benefic becomes malefic on account of its lordship of the two quadrants 7 and 10.

19. The lord of **the** 8th is not beneficial generally, but when the Sun **and** Moon have the lordship of the eighth house, they are not to be treated malefic on account of this (the lordship of 8th):

20. **In** considering each house, that house may be assumed as the Lagna and the strength or weakness **of** the house or house lords may be judged from the positions, lordships **and** aspects of planets and lords occupying other houses.

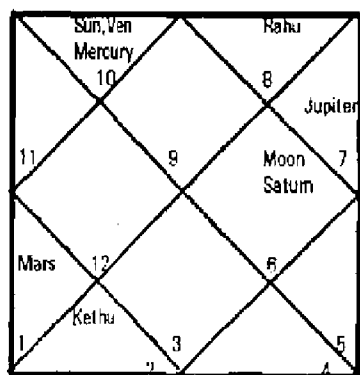
Go through the last three units repeatedly and familiarise yourselves with the way in which we can read from the horoscope the mutual relations between the various houses and planets. Into these relations, we have to incorporate the signification of the planets and the houses also.

A Great Horoscope.

UNIT 17

You would remember that in a previous lesson the horoscope of **Swamy** Vivekanandaji (UNIT 14) was mentioned. You would have answered the 23 questions about that great horoscope. Everyone is familiar with the life and work of Swamiji. Now you have acquired some skill in '**reading**' a horoscope. However, before you are able to predict a horoscope correctly you must have confidence and belief in the several Astrological dicta and postulates, for which we do not have formal proof but only the empirical truth in them which we have gained by **experience**. Let us analyse the horoscope of Swamiji. You would be surprised to learn that Swamiji's life is in exact agreement with the astrological predictions. The horoscope is given in the next page.

	Mars	Ketu	
	Om		
Sun Venus Mercury			
Ascendant	Rahu	Jupiter	Moon Saturn



To begin with, we find that the Ascendant is in **Dhanu**; to be more exact in the last Drekkana of Dhanus (Each sign is divided into three subdivisions of 10 each. This is known as 'Draekkaana or Decanate meaning 1/3 of a sign). Any standard work on astrology would give the characteristic of the person born in each Draekkaana or each sign (a total of $12 \times 3 = 36$). The **sloka** for the last Draekkaana of Dhanus is given below:

Kurchee nara haataka champakaabhoja

Varasanae dandadhara nishannah.

Kowsaeyakaanyudwahathayjinam cha

Thrutheeyaroopam navamasya raash

The meaning of the sloka is as follows:

The person born in the third portion (Draekkaana) of the ninth sign (Dhanus) will be holding the "dandu" (sacred stick of Yogis) and be seating himself in 'Padmasana' (the 'Lotus pose of seating' for meditation) will be dressed in ochre-dyed clothes and will be wearing skin of deer.

It is surprisingly accurate and it is our duty to investigate how our learned sages could arrive at such descriptions. As a preliminary we have to learn their theories and at least make faithful Study and application.

In this chart **Dhanu** (Sagittarius) is the first house. The lord of the second house, Saturn is occupying the 10th house in conjunction with the 'Ashtamadhipathi' (8th lord, Moon). Saturn in the 10th promise high attitudes in life, the lord of the second in the 10th would also confer wisdom but the native would have no children. The native will also be honoured by all. In the second house (signifying speech) the lord of 9th, Sun (**Bhagyadhipathi** is in con-

junction with the lord of 7 and 10 (Mercury) who is also the signifier of learning, and **the lord** of 6 and 11 Venus). The second house Makara is inimical to Sun, less so for Mercury and Neutral to Venus. So to the house of speech (2nd) the sun will confer depth and spirituality and sharpness, Mercury will confer knowledge and oratorical and literary skill and Venus would confer characteristic beauty and attraction, all obvious is Swamiji's speeches.

The Lord of the 3rd house, (Saturn) is in conjunction with the lord of 8th house, Moon in the house of Karma (10th). The third house is aspected by the lord of Lagna (Jupiter) from the eleventh house. The third house signifies communications, writing books and the life. Saturn has the signification of spiritual matters. No wonder that due to the delicate co-operation between Saturn, Jupiter and Mercury through the houses 3, 10, 1 and 11 **Swamiji** became the author of world famous spiritual books of everlasting fame and value.

The lord **of the** fourth house (representing mother, education etc) is Jupiter who is also the lord of Lagna. The lord himself is posited in a position unfavourable to the house (8th from the house). Also the house is aspected by the lord of 8th house (Moon) and the lord of the third house (Saturn) both of which are very unfavourable to the house. Regarding the matters associated with the fourth house we know there were difficulties and hindrances and delays signified by Saturn and lord of 8th. •

The fifth house signifies the mind, intelligence, wisdom, sruthi, **smruthi**, upanishads, children etc. The house is aspected by the lord of Lagna Jupiter. Jupiter's aspect is very auspicious and has a purifying effect- removing all evil. The fifth house signifying the mental attitude and Jupiter being very powerful as the lord of Lagna and the **signifier** of spiritual, religious and divine matters, even at a young age Swamiji's mind yearned for god-realisation. His wisdom was associated with every mature thought of the sacred Upanishads Sruthi and Smruthi.

The tenth house is that **of Mercury and is** occupied by Saturn (Lord of 2 and 3) and Moon (Lord of 8). 10 is the house of Karma and Saturn in the house of its friendly planet, conferred a life of sacrifices and renunciation, consequent fame of everlasting nature and spiritual bent. The occupation of Moon in the 10th house with the lord of a trine to the 10th house is an auspicious combination promising glory and fame.

Look at the seventh house representing marriage. The lord of the house (7 th), the lord **of the** 9th house and also the **signifier** of

marriage and earthly pleasures (Venus) are posited in a very unfavourable position (8th from the 7th house). The conjunction between Venus and Mercury is not auspicious as far as marriage is concerned. So also the significator of children (Jupiter) is flanked on either **side** by malefic and the significator in this seriously afflicted state is aspecting the fifth house. So as far as the matter of children are concerned the otherwise strong fifth house does not give **promises** Raahu is posited in the 8th from the fifth house. This is also the 12th house representing separation.

There is so much more about this horoscope. However, the detailed horoscope with the exact longitudes of **the** planets, Ascendant and the houses will be so much more fascinating and in every small detail would be in agreement with the life of **the** native. With what has been described above we are sure that you would have been convinced about the fantastic accuracy of Astrological **predictions** and its far reaching applicability. Also after a few lessons which would have given you a lot of confusion, now you would have regained your original burning interest and curiosity to learn Astrology more. We shall be discussing more horoscopes **again and** again. Meanwhile try to analyse the other houses in Swamiji's horoscope,

Ruling Periods of Planets (Graha Dasaas)

UNIT 18

So far, we have seen how it is possible to predict about the various auspicious and inauspicious events and experiences which a person would have to come across in his lifetime, from a skilful judgement of the relative positions and strengths of the 12 houses and nine planets at the time of birth. Further, there are certain special conjunctions called 'yogas' which confer on the native specific auspiciousness and attainments. There are also evil conjunctions which foretell evil and inauspicious effects. The 'Raajayogaas' which are special conjunctions conferring, royal prosperity, are a special type of auspicious conjunctions. But naturally the question arises as to when would the native enjoy the effects. No one in this world is completely happy or completely unhappy throughout one's life. The problem of timing of various events and of the enjoyment and suffering foretold by the planets is solved in astrology by the system of "Periods" or Dasaas. 'Dasa' is a specified interval in the life span of the native over which a particular planet would be governing and in which the particular planet will be causing its **significatory** experiences. Several system of periods (Dasaas) are postulated by the sages of old but the system called '**Vimshothari** Dasa' or 'Udu Dasa' or 'Nakshathra Dasa' is the most widely used, among Astrologers because of its applicability and ease of judgement. This system is advocated by the great 'Paraasaara'.

According to this system, the human life span is fixed as 120 years and hence its name '**Vimshothari**' meaning the period of 120 years. This life span of 120 years are divided into 9 periods each one being governed by one of the nine planets. But each period governed by each planet is different in duration, that is the span (120

years) is not equally divided among the planets. Further the starting 'Dasa' at the birth time and its ruler planet (Dasa lord) is decided by the star at which the native is born and that period is ruled by the lord of that star. For example the lord of 'Aswathi' star is 'Kethu' and so if a person is born in 'Aswathi' star his starting Dasa will be ruled by Kethu. Like this Bharani born native starts his life with Venus period, Karthika starts with Sun Dasa and so on and so forth (Please refer to the table given below).

The number of years allotted to be ruled by each planet, that is the period of each planet, and the stars deciding the Ruler planet of the period at birth-time are given in the following table.

Planet	No. of Years ruled	Constellation by the planet
Kethu	7	Aswini, Magha , Moola .
Venus (Sukra)	20	Bharani, Poorvaphalguni , Poorvaashaadha .
Sun (Ravi)	6	Krithika, Uthraphaalguni, Uthaarashaadha .
Moon (Chandra)	10	Rohini, Hastha, Sravana .
Mars (Kuja)	7	Mrigaseersha, Chithra, Sravishta.
Rahu	18	Aardra, Swaathi , Swathi , Sathab hishak.
Jupiter (Guru)	16	Punarvasu, Visaakha , Poorvabhadra .
Saturn (Sam)	19	Pushya An uraadha, Utharabhadra.
Mercury (Budha)	17	Aaslaesha, Jyeshtha, Revathi .
Total	120 years	

The sequence of the various periods is as given in the tables so you **will** have to remember the exact order as **well** as the number of years corresponding to each period (please note the difference in the order and sequence of planets **from** the regular sequence of week-day lords). It should be noted that only a person living upto the

very ripe age of 120 will have the chance to experience all the afore-said nine periods in full. Those who live for a shorter time, would not experience all the 'periods'. They will experience some of the periods only proportionate to their life span.

Now you would be having doubt, namely whether every person **would** be having the **Kethu-period** at birth. Good doubt **of** course. The answer is 'no'. The first period, that is, the period at the time of birth is decided by the star (constellation) at birth. In the table of periods given above you would find the list of stars ruled by each planet. (Though this has been described earlier in unit 4, we repeat it here for **convenience**).

If the **asterism** (star) at birth for a native is governed by a particular planet, then the native will have the period of that planet first, and then the other periods will follow in the prescribed order in cycles - that is after Mercury - Dasa, Kethu-Dasa will follow. **In** other words the Dasa at the time of birth would be that of the lord of the star at birth. Thus for persons born in the stars '**Rohini**', 'Hastha' or 'Sravana' the first period is that of Moon. The Moon's period is followed by that of Mars and so on. For a person born in the Asterism '**Anuraadha**' the first period is that of Saturn, the second period would be that of Mercury which is followed by the period of Kethu then of Venus and so forth, (Now try to find out the starting Dasa of yours your relatives at home and friends after ascertaining their birth star).

So it is easy to know the starting **period** and subsequent periods for any native provided we know his star **at** birth, which will be usually given in the horoscope. Already we have learned that the asterism (star), (Nakshathra), (constellations) is determined by the position of the moon at the time of birth. Now you are advised to look back in the old lessons where the significance of asterism is explained in terms of the 'longitude' of the moon. We have also learned how to know the star, using an almanac. This knowledge is **necessary** now. All the successive periods in the sequence of periods would be for the whole time allotted to each planet, except the first (that is the period at birth). The span (**n**umber of years) **of** the first period to be enjoyed by each native will have to be calculated from the time of birth. So till you revise the lessons on stars and their significance, let us have a digression to some exercise.

EXERCISES:

1. Spot the lords of the following stars, Aardra, Visaakha, Hastha, Revathi, **Poorvaaphalguni**, Chithra, Anuraadha, **Sathabhishak**, **Utharaashadha**.

2. Give the sequence of periods of each of the above stars.

3. Give the names of stars governed by Rahu, Venus, Moon, Saturn, Mercury and Sun.

4. A person was born in the **asterism**, **Hastha** and his first period was only for 2 years and 6 months from **birth**. If he lives upto 8 months after the beginning of Kethu period, what was his age at death ?

5. Repeat reading the table of periods written by yourself as follows **Asvini**, **Magha**, **Moola-Kethu** 7 years **Bharani**, **Poorvaphalguni**, **Poorvashadha** Venus- 20 years etc.

Balance of Period (Garbha Sishta Dasa)

UNIT 19

In the last lesson we have **learned** to find out the sequence and duration of Dasa in the life of a person, depending **upon** the asterism (star) in which he is born, However all persons **born** in that **asterism** would not be having the first Dasa for the full length of it, except when they are born at the very beginning **of the** asterism (i.e. when the moon has just entered that constellation), Thus, if the birth of a person happens to be at the mid point of the star he would be starting the first period at its middle point only. Thus he would have the first Dasa, only for half of the full length of that Dasa. So the first Dasa would be enjoyed only **for** a fraction of the full-length equal to the fraction **of the** interval to be transferred in that star. For instance, let us consider a birth in the star Bharani Now we can immediately say that the period at the birth time that is the first Dasa is that **of the** star lord Venus. Venus Dasa extends upto 20 years when it is enjoyed in full. If the birth is at the beginning of Bharani the Venus Dasa **of the** person would be for 20 years from birth.

Let us **suppose** that **the** birth time of the person was when 24

Ghatis are passed after the commencement of the star Bharani (you will remember, 1 Ghati = 24 min. so that 24 Ghatis = 9 hour 36 minutes). Now we must know the total duration of Bharani corresponding to this birth. This we can obtain from the almanac.

Suppose this is 62 Ghatis.

So the duration of Bharani = Star duration - duration
passed yet to be **traversed**
in the birth star.

$$62 - 24 = 38 \text{ Ghatis.}$$

So the fraction of Venus = $(38 \times 20) + 62$
period for the person

The **duration** of Venus period = **38/62** (full duration of Venus
Dasa)
= $(38 \times 20)/62$,
= $12 \times 16 / 62$
= 12 years 3 months 2 days.
54 Ghatis and $11 \times 32 / 62$ vighatis.
= 12 y. 3 m. 2 d. 54 **gh.** 12 vigh.

This is called the '**balance** of period' or balance of Dasa for the native. (Garbha -sishta - Dasa). It may be noted that in **converting** the fraction of an year, we use the conversion scale of 12 months for an year, 30 days for a month and 60 gh. for a day. When dates are fixed corresponding adjustments may become necessary since every month does not have 30 days.

Let us take another example:

Time of birth \approx 01-04-1988; **IST** 0930 A.M.

Place = **Thiruvananthapuram**

From the almanac we get the following information

Asterism (Nakshathra) at birth — **Uthra**

The star begins at = 29 gh. 55 vigh.

on 31-03-88 after sunrise.

The star ends 36 **gh.11 1/2gh.** on 1.4.88 after sunrise

Sunrise on 31-03-88. = 06.25 A.M. **IST.**

Sunrise on 01-04-88 = 06.24 A.M. **IST.**

Time in hours from sunrise on
31-03-88 till the sunrise on

01-04-88 = 23 gh. 59 min.

= 59 gh. 57 1/2 vigh.

Uthra begins only 29 gh. 55 vigh. after sunrise on **31-03-88.**

Thus the duration of Uthra from its beginning till sunrise on

$$01-04-88 = 59 \text{ gh. } 57 \text{ tf vigh.} \\ 29 \text{ gh. } 55 \text{ vigh.} \\ 30 \text{ gh. } 4 \frac{1}{2} \text{ vigh,}$$

> The duration of Uthra after

sunrise on 01-04-88 till the end = 36 **gh.** 11 vigh.

Total duration of the **star**

$$\text{Uthra on 31-03-88 \& 01-04-88} = 30 \text{ gh. } 4 \frac{1}{2} \text{ vigh} + \\ 36 \text{ gh. } 11 \text{ vigh.} \\ = 66 \text{ gh } 15 \text{ Vi } \textbf{vigh.}$$

Birth time = 09.30 A.M. on 01-04-88.

Sunrise on the day = 06-24 A.M.

Time between birth and sunrise = 3 hr. 6 min.

$$= 7 \text{ gh. } 45 \text{ vigh.}$$

Thus duration of Uthra passed at the birth time.

$$30 \text{ gh. } 04 \text{ vigh, } + \\ = 7 \text{ gh. } 45 \text{ vigh.} \\ = 37 \text{ gh } 49 \frac{1}{2} \text{ vigh.}$$

Thus birth was in Uthra after 37 gh. 49 $\frac{1}{2}$ vigh. from the starting point of Uthra since the total duration of Uthra is 66 gh. 15 vigh. the duration in Uthra after birth.

$$66 \text{ gh. } 15 \text{ vigh.} \\ 37 \text{ gh. } 49 \text{ vigh.} \\ = 28 \text{ gh. } 26 \text{ vigh.}$$

For the stars Krithika, Uthra and Utharashadha the lord is the Sun. The full Dasa of the sun is six years (see previous unit).

Balance of sun - Dasa **for** above person

$$(28 \text{ gh. } 26 \text{ vigh.}) \times 6 \text{ Years.} \\ 66 \text{ gh. } 15 \frac{1}{2} \textbf{vigh.} \\ = 1706 \text{ vigh. } \times 6 \text{ Years.} \\ 3075.5 \text{ vigh.} \\ , = 2 \text{ Years } 6 \text{ Months } 26 \text{ Days} \\ 55 \text{ Ghatish } 2 \text{ Vighatish.}$$

So from birth 2 y. 6 m. 26 d. 55 gh. 2 $\frac{1}{2}$ vigh. the person would have the period of sun. This **will** be followed by the Period of Moon for the next 10 **years**. Period of Mars for the next 7 years, period of Rahu for the next 18 years and so on.

(Using an ephemeris we can calculate the exact longitude of the moon and hence **determine** the asterism more easily, taking into consideration the time of sunrise and the like. In the lesson dealing with the location of stars in the zodiac we have learned that

each star area located in a specific angular sector of the zodiac. Each star has an angular portion of $13^{\circ} 20'$ in the serial order. Thus you will remember that Aswini rules the region 0 to $13^{\circ} 20'$ in the zodiac, this is the beginning of the zodiac. $13^{\circ} 20'$ to $26^{\circ} 40'$ is the star Bharani. Both these fall in the sign Aries (Maesha) and so on. So knowing the longitude of the Moon it is easier to find out the star and also the balance of Dasa. Since the span of each star is $13^{\circ} 20' (=800')$, if the Moon has to travel X minutes in the particular star at birth.

Balance of Dasa = $X + 800 - X$ (number of years of the Dasa lord) **years.**

Tables to read the Balance of Dasa directly from the longitude of the Moon, are also available in modern almanacs and Ephemeris).

For the present let us use the method of calculation from the time of birth in a **star**. Later, we would change over to the Ephemeris, in more detailed calculations.

EXERCISES:

Let us now **make** a few calculations about Dasaas.

1. Calculate the various Dasas and the duration of each in their order, for the following cases.

	Star of birth	Duration of Star	Duration to be
	(total)		passed in the star
			after birth.
(a)	Hastha	62 gh.	30 gh.
(b)	Pushya	59 gh.	07 gh.
(c)	Aslesha	60 gh.	02 gh.
(d)	Jyeshtha	60 gh.	50 gh.

2. What would be the age of case (a) if he dies in the Mercury Dasa after having enjoyed 10 years of it?

3. If in case (b) the native gets married at the age of 29, what would be the **Paeb** at the time of marriage ? How many years of that Dasa would he enjoy after the marriage ?

4. If the ascendants of each of the above cases are respectively Maesha, Vrishabha, Kataka and Kumbha, what is the house in which moon is posited in each of the above horoscopes ?

Bhukthi or Apahaara (Sub Period)

UNIT 20

We have learned how the life span of a person is divided into various periods (dasaas) ruled by each planet for instance a person enjoys 20 years of the period of **Venus**, 7 years of **the** period of Kethu **or** the relevant periods of other planets. During each such period the particular **Dasa-lord** would be influencing the native in all aspects of his life divided through the various houses. Whether the influence is beneficial or evil will depend upon the relation between the Dasa-lord and the Lagna, and also on the relation between the **Dasa-lord** and the lords of **each** of the houses representing the various aspects of **life**. However, the entire period of a lord would not be uniformly bad. Because **the** period of each lord is influenced by all the planets who can be either benefic or malefic by their position in the horoscope. In order to know these subtle influences, provision **is** made in astrological theory. This is very important in predictions.

The duration of each Dasa is divided into nine Sub-Periods called Apahaara or Bhukthi. one for each planet. The total Dasa duration of each planet is divided among the nine planets in the same proportion as their own **Dasa-duration**, and in the same sequence as the Dasas. Thus in the major period (Mahaadasa) of Venus, the first sub-period (Bhukti) is that of Venus, the second is that of the Sun, the third is that of **the** Moon, the fourth that of Mars the fifth that of Rahu followed by the sub-period of Jupiter, Saturn, Mercury, and Kethu in that order (the general order of dasaas).

In any major Dasa, the first sub-period is that of the Dasa-lord itself, which is followed by those of the other planets in the sequence prescribed for the Dasaas (Kethu, Venus, Sun, **Moon**, Mars, Raahu, Jupiter, Saturn, Mercury).

The calculation of the sub-periods in a major period is simple. Multiply the total period of the Mahaadasa by the total period of the sub-period lord and divide it by 120 (the span of human life). For example, in the major period of Venus which extends over 20 years, the sub-period of Venus is $\frac{20}{120}$ of the total and it works out as $20 \times \frac{20}{120}$ years, that is 3 years and 4 months. The next sub period is that of the Sun in the total of 120 years. Therefore, Sub period of the Sun in Venus Dasa = $6 \times \frac{20}{120}$ years = 1 year. Similarly, the sub-period of the Moon in Venus Dasa = $10 \times \frac{20}{120}$ years = 1 year 8 months.

The principle may be applied to find out the sub-periods of other planets (Mars, Raahu, Jupiter, Saturn and Kethu. Please work it out. Usually the sub-periods of planets in each major period would be given in some almanacs and in the Ephemeris in the form of Ready Reckoner. All the books on Astrology also would be giving the table of Dasaas and Bhukthis.

Here is an easy method to calculate the duration of any sub-period in any major period. **Multiply** the number of years of Dasa of the Dasa-lord with the number of years of Dasa of the **Bhukti** lord. The last digit of this number multiplied by 3 would be the number of months in the Bhukti.

For example, let us calculate the Bhukti of Sun in the period of Kethu.

Dasa years of Sun = 6,
 Dasa years of Kethu = 7.
 $7 \times 6 = 42$.

The last digit is 2 and $2 \times 3 = 6$ is the number of days. Striking 2 from 42 we get the number 4 and this is the number of months in the **Bhukthi**. Therefore the Bhukti of Sun in the Dasa of Kethu = 4 months 6 days.

Similarly Bhukti of Saturn in the Dasa of Moon is obtained by multiplying the respective Dasa years. $19 \times 10 = 190$, Last digit is zero. so 0 days.

Removing the zero we get 19 as months.

Hence the required Bhukthi is 1 year 7 months 0 day.

It may be noted that the bhukthi of one planet in the Dasa of another would be the **same** as the Bhukti of the second planet in the **Dasa** of the first.

(For ready reference it is advisable that you would prepare a chart in which there are 9 rows and 9 columns. At the top of each column write down the name of the planet starting from Kethu, then Venus, then Sun, **Moon**, Mars, Rahu, Jupiter, Saturn and Mer-

cury in the above order (Dasa order), one planet at the top of each column on the left of each row **write** down similarly the names of the planets one in each row, in the same order from Kethu to Mercury. Now write down the Bhukti corresponding to planets A and b in the position where A tops the column and B heads the row. Prepare the chart and keep it for future reference).

Note 1: You would most probably be having a doubt. What about the Bhukthis in the first Dasa of which the native enjoys only a fraction ? In such **cases** the full length of the Dasa is distributed **among** all the planets and we find out the sub-period of the Dasa in which the **native** is born from the fraction of the star passed before birth **It** may also be calculated from the balance of Dasa, we can calculate the portion **of the** Dasa which is not enjoyed by the native. This would be the difference between the Dasa-years of the lord and the balance of Dasa. So you get the Dasa duration lost by the native. Find out then the Bhukthis which are lost fully by **success-**sively subtracting each bhukti. Finally, you would get a balance from which a particular Bhukthi cannot be subtracted. So the person is born in this bhukthi, out **of** which he **has** lost a portion, equal to the above balance.

An illustration would make the process very clear. Suppose a person is born in the Jupiter Dasa, with a balance of Dasa equal to 5 years 10 **months**. Let us calculate the Bhukthis.

Full duration of Jupiter =	16 y.
Subtract, Balance of Dasa	= 5 y. 10 m.
Duration lost in the Dasa	= 16 y/ 5 y. 10 m.
	= 10 y. 2 m.

Now subtract successively the Various Bhukthis in the Dasa from.

Jupiter's Bhukthi	-	10 y. 2 m. 00
		02 y. 1 m. 18 d.
Saturn's Bhukthi	=	8 y. 0 m. 12 d. -
		2y 6 m, 12 d,
Mercury's Bhukthi	=	5 y. 6 m. 0 d, +
		0 y. 11 m. 6 d.
Kethu's Bhukthi	=	3 y. 2 m. 24 d. -
		0y. 11 m. 06 d.
Venus's Bhukthi	=	2 y. 3 m. 18 d. -
		2 y. 8 m. 0 d.

Now you cannot subtract **this**. so the native is born in the Venus-Bhukthi of Jupiter Dasa. For the native this bhukthi is not fully available. It is evident that before birth 2y. 8 m. - 2y. 3m. 18 d.

= 4 m. 12 d. of Venus Bhukthi after birth. After this the other Bhukthis are fully available.

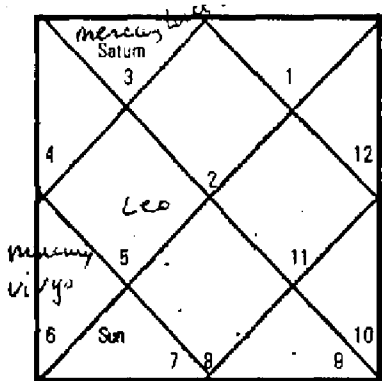
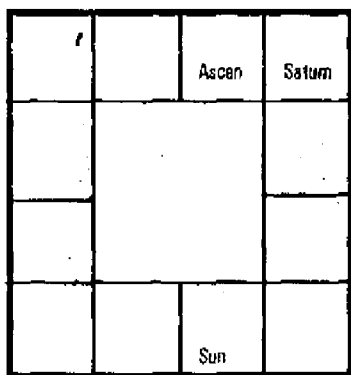
Note 2: Each **of the** Bhukthis are further subdivided **in the same** way among the 9 planets and these are known as Chhidra (sub-sub-period). The first chhidra in a Bhukthi is that of the **Bhukthi-lord**. Thus the Chhidra duration of Mercury in the Bhukthi of Saturn in the Venus. Dasa is calculated as follows:

Saturn's Bhukthi in Venus Dasa = $20 \times 19 \div 120 = 3y. 2m.$ The first Chhidra in Saturn's Bhukthi is that of Saturn itself and would **be for** a duration **of** (3 y. 2m. 38 m.) $(38 \times 19) \div 120 m = 6m. 0 d. 30 gh.$ This is followed by Mercury's Bhukthi which is equal to $(3y. 2 m.) 17 \div 12 = (38 \times 17) \div 120 m = 8 m. 11d. 30gh.$ Similarly the Chhidras of other planets can be calculated in each Bhukthi.

As the 'Bhukthis' are subdivided into Chhidra each Chhidra is further subdivided into 9 '**Sookshmas**' and each sookshma into 9 'Praanaas'. This means that every moment in the life **of a** person is influenced by a number of planets. However, only very few Astrologers go beyond the Chhidras in native analysis of horoscope. When one has gained sufficient experience he may go to the sookshmas and praanaas in due course for timing events in life to a high degree of accuracy. We are sure that you aspire to acquire this much efficiency and we wish you success. The success and correctness of the predictions depend on finding out the effects of the Dasa lord, Bhukthi lord, Chhidra lord, Sookshma lord and Praanaa lord on each aspect (house of the horoscope). When such is the nature of calculation it is no wonder that very few Astrologers do analyse a horoscope correctly and without failure.

Now you will be feeling the tedium of calculations and your tired psyche is about to start arguing that by prolonged calculation why should one find out, from the time of birth and the Asterism, the '**Dasa, Bhukthi, Chhidra, Sookshma and Praana ?**' Is it going to be of real use ? Yes, certainly, A planet would give the native the good or evil results of its position in the horoscope in one of its ruling periods Viz. Dasa or Bhukthi or Chhidra or Sookshma or Praanaa in the most suitable manner. This can be judged with a good measure of precision. Would we be able to correlate all these complex items for a correct judgement ? Do not be perplexed. You are certainly going to do it successfully in due course. Where there is a will there is a way. Such judgements are useful too,

For instance suppose in a horoscope the 4th house (which concerns with residence, vehicles, education, mother etc.) is aspected by the significator of vehicle (Venus) from a favourable position which is the exaltation sign of Venus. The Astrologer can predict that the native would purchase a vehicle. This is only a general statement. The Astrologer is bound to predict when the native would possess a vehicle. This is to be done by a consideration of periods and sub-periods. Here to predict the exact date of having the vehicle, the sub-period must be related to the 4th house, the eleventh house and Venus. The Astrologer should find out the relevant time, most favourable for having a vehicle. For instance, in the Venus-Dasa, in the Bhukthi of the lord of 4th house and in the chhidra of the lord of the 11th house the native would have a vehicle. From a careful analysis of the sign corresponding to the fourth house we would be able to predict the type of vehicle too. Are not such predictions wonderful ? When you start giving such amazing predictions people will admire you. Let us consider another instance- Suppose in a horoscope the fourth house is Simha with the Ascendent in Vrishabha and that Sun is in Thula (sixth house). Let Saturn be in the second house.



With this general structure, from the facts that the 4th lord (Sun) occupies the unfavourable 6th house, that the lord of the sixth and seventh houses of the fourth house (Saturn) is in the second house and that Saturn who has also the lordship of 10th house of the native, aspecting the 4th house, one can expect that the Bhukthi of Saturn in, say, the Mercury Dasa would not be favourable to the native's mother. And if the mother is laid up with disease the Astrologer may forewarn the native, so that he would be prepared to forbear the shock of the mother's separation; he would also be to inform the close relatives sufficiently early. No one would predict

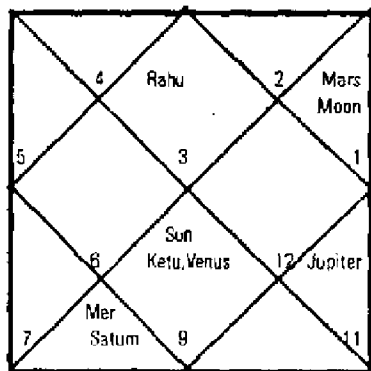
that death would occur positively at a particular period. Here a note of suggestion to the learner. The Astrologer should be very cautious and **should be** predicting only on the basis of three or four indications of each event. Such predictions would avoid a lot of difficulties, and are certainly quite useful. Those who blindly criticise Astrology should verify whether Astrological claims of predictions are false. If the predictions fail let them attack the science. But why they refuse to accept the predictions that become true letter by letter. At least the critics have to be objective in their assessment. When they are satisfied with 60% probability in Modern sciences, why is that they do insist on 100% probability for Astrological predictions. This is obstinacy and not scientific reasoning.

Periodwise Analysis of Horoscope

UNIT 21

Now we are able to split the life span of a native into a number of short intervals of '**Mahadasaas**' 'Apahaaras (or **Bhukthis**)' 'Chhidraas', '**Sookshmaas**' and '**Praanaas**' during which different sequences planets would have to exhibit their influences on the various aspects of the native's life. We are now going to consolidate these influences systematically. So before we begin the analysis of a horoscope, we must note down the successive 'Dasa' intervals of the lords from the date of birth and note the various planets that influence each interval of the lords according to the lordship of Dasa, Bhukthi or chhidra. Later 'Sookshma' and 'Praana' also can be included. Suppose in the **case of** the native, with the following **horoscope** we find that he is born ; in the Venus (Sukra) Dasa, with a balance of just 19 days only. This is called "Garbhasishta DASA". So the native would be experiencing the sequence of Dasas after Venus Dasa as given in the following order.

12	1 Mars Moon	2	3 Asc. Rahu
Jupiter 11			4
10			5
Sun Ketu Venus 9	8 Mercury Saturn	7	6



Dasa

(From) (age)

(Till) (age)

Venus

at birth

19 days

(Garbhsishta Dasa)

Sun (6 yrs)

00y Om 19d

06y Om 19d

Moon (10 yrs)

06y Om 19d

16y Om 19d

Mars (07 yrs)

16y Om 19d

23y Om 19d

Raahu (18 yrs)

23y Om 19d

41y Om 19d

Jupiter (16 yrs)

41y Om 19d

57y Om 19d

Saturn (19 yrs)

57y Om 19d

76y Om 19d

Mercury (17 yrs)

76y Om 19d

93y Om 19d

Kethu (07 yrs)

93y Om 19d

100 y Om 19d.

Beyond Kethu's period (100 y 0 m 19 d) he would begin to enjoy Venus-Dasa again if he lives after this age. **Normally** we cannot expect a person to live for more than 100 years. Even that is rare.

Next we have to split each period above into the various sub-periods (Bhukthis or apahaaras).

Since the above native has only 19 days of Venus-Dasa it is obvious that he is born in the last bhukthi of Venus-Dasa i.e., the Bhukthi of Kethu which (here) runs for just 19 days. (As you have studied the Venus Dasa has 9 sub periods starting from Venus sub period and ending in Kethu sub-period).

The splitting of the second Dasa (of the Sun) into the Bhukthi is given below (The Sun's Dasa starts from 19 days after birth and extends to the age 6 years and 19 days). Please refer to the above table.

Bhukthi lords in Sun's Mahaadasa and duration of each Bhukthi	From (age)	Till (age)
Sun (3m 18d)	Oy 19d	Oy 04m 07d
Moon(6m)	Oy 04m 07d	Oy 10m 07d
Mars (4m 6d)	Oy 10m 07d	1y 02m 13d
Raahu (10m 24d)	1y 02m 13d	2y 01m 07d
Jupiter (9m 18d)	2y 01m 07d	2y 10m 25d
Satum (11m 12d)	2y 10m 25d	3y 10m 07d
Mercury (10m 06d)	3y 10m 07d	4y 08m 13d
Kethu (4m 6d)	4y 08m 13d	5y 00m 19d
Venus (1 yr)	5y 00m 19d	6y 00m 19d.
(Total 06 yr.	from 00 yr. 19 d.	to 06 yr. 00 m. 19 d.)

In the same way the succeeding Dasaas must be tabulated into the various Bhukthis.

Next each Bhukthi in each Dasa are to be split up into the Chhidras. Taking the Sun's own chhidra in the Sim's own 'Bhukthi' on the Sun's '**Dasa**' we get the following distribution.

Dasa	: Sun from 00 yr. 19 d. to 06 yr. 19 d.
Bhukthi	: Sun from 00 yr. 19 d. to 00 yr. 04 m. 07 d.
Chhidra Lords in Sun's Bhukthi	From (age) Till (age)
Sun (05d 24 gh)	Oy 0m 19d 00gh Oy 0m 24d 24gh
Moon (09d)	Oy 0m 24d 24gh Oy 1m 03d 24 g
Mars (06d 18gh)	Oy 1m 03d 24gh Oy 1m 09d 42 gh
Rahu (16d 12gh)	Oy 1m 09d 42gh Oy 1m 25d 54gh
Jupiter (14d 24gh)	Oy 1m 25d 54gh Oy 2m 10d 18gh
Saturn (17d 06gh)	Oy 2m 10d 18gh Oy 2m 27d 24gh
Mercury (15d 18gh)	Oy 2m 27d 24gh Oy 3m 12d 42gh
Kethu (06d 18gh)	Oy 3m 12d 42gh Oy 3m 19d 00gh
Venus (18d 00gh)	Oy 3m 19d 00gh Oy 4m 07d 00gh.

Though, tedious this is very much necessary, because the influence of a planet would be concentrated at its Dasa. Bhukthi, chhidra etc. In fact if one can go beyond this to the week day ruled by the lord planet of the birth star of the native and on the hour of the day ruled by that planet (Hora) it would be giving very accurate pinpointed results. Even the lordship of day and night hour are distributed among the planets (**main**) each being assigned 1 hour. This called '**Kalahora**' (we shall learn about **kaala** Hora in due course) Taking all these into consideration one can fix the exact time and day when the effect of the planet would be experienced by the na-

tive and the native can be ready to face the situation (This is the counselling part of Astrology) and alleviate the misery.

UNIT 22

In this unit also we continue the study of **the period** wise analysis of horoscope.

The influence of planets on the life of a **native** is to be obtained by a skilful 'compounding' of the **four modes** of relations between **planets** and the native. These four modes are as follows:

1. The distribution of the planets in the various signs of the zodiac at the time of birth that is occupation and lordship of houses.

2. The position of each planet and Bhaava (house) among the 27 constellations of the **zodiac**.

3. The periods and sub • periods based on the moon's Asterism at birth (Star).

4. The changing relations between the native and the planets during their continuous movement along the zodiac. This is known as 'Gochara' or 'transit'.

Each planet is continuously moving along the zodiac and hence would be occupying a specific point in a house of the native in a specific period; The speed of each planet being different the planetary positions are ever-changing and a particular distribution in all probability would not repeat even after thousand and thousands of years. The slowest Planet - Saturn takes about 2 1/2 years to cross a sign and during this period it would be influencing the various houses of a native by virtue of its transitory **position**. similarly every planet would be influencing the different houses **of a** native through their transit. Therefore when the period wise analysis is done, the 'Gochara' or the transit based influence also must be considered. (This we will study later).

Having obtained the sequence of 'Dasa', 'Bhukthis' and '**Chhidras**' and the duration of each, we must now look into some general matters concerned with the horoscope. Though most of these points which are given below **have** been already discussed and listed it is worth repeating.

EXERCISES: 1. Lookout **for** the planets, which **are** in Moolakshethras, exaltation signs, own signs, in the eleventh house, in quadrants, in trines and in **friendly** signs. Such planets including Lagnaadhipathi (lord of Ascendant) are likely to give beneficial **results** in their periods and sub-periods.

2. Planets, even if, they **are** natural malefic when favourably positioned would give only beneficial results.

3. Natural Genetics which are lords of quadrants usually turn out only evil results in their periods.

4. Planets which are weak-say by occupation of debilitation signs or of inimical signs etc. generally would not give beneficial results.

5. Planets unfavourably posited may not give beneficial results (i.e., positions in S, S, 12).

6. If a planet is favourable good results would be obtained in their Dasas and in the Bhukthis of their friends. The converse also is applicable.

7. It should be decided whether each planet is a benefic or a malefic to the native.

8. The Bhukthis of planets occupying positions like 6, 3 and 12 with respect to the Dasa-lord in the birth chart would be malefic.

9. The Dasa-lord gives the results of the house(s) which he governs.

10. The results are given by the Dasa-lord through the house (Bhava) he occupies.

11. The results of the house would be modified according to the Dasa-lord **aspecting** the house (or houses) and also according to other planets aspecting the Dasa-lord.

12. When the favourable Dasa-lord transits unfavourable positions during the Dasa, evil effects would outweigh the good.

Regarding the Dasa-lord and the Bhukthi lord we have to consider the following points.

a). Are the Dasa-lord and Bhukthi lord benefics or malefics ?

b). **Are** they occupying favourable or unfavourable positions ?

c). **Are** they lords of benefic positions or malefic positions ?

d). Do they occupy benefic signs or malefic signs ?

e). Are they strong or weak ?

f). How are they related to each other ? Is it beneficial or harmful ?

g). What aspects fall on them and what all houses do they aspect ?

h). In the transit how are they situated during the interval in question ? Is it favourable or unfavourable ?

UNIT 23

Before we begin to actually analyse a horoscope it is necessary to know a few more general principles. Memorising principles in large numbers would be boring, but you need not try to study these principles by heart. All these principles would automatically come to your mind, when you begin to analyse a horoscope. However, read through these clues frequently, it would be a great help. (Those who know Sanskrit can refer to the relevant chapters in Texts - **Phala Deepika**, Parasara Hora, Jataka Parijatha.etc).

1. In a Dasa, if the lord is a natural benefic and otherwise favourable to the native, when it has the lordship of quadrants, its **peridrants**, its period would be neither **beneficial** nor troublesome,

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except in the case of special conjunctions (Yogaas),
(Kendraadhipathya of Subhagrahaas).

2. The periods of evil planets with lordship of quadrants would be generally beneficial (Kaendraadhipathya of Papaas)

3. The periods of trine lords would be generally beneficial even if the lords are malefic by nature. (Thrikoanaadhipathya).

4. The lords of the houses 3, 6, 8, 11 generally give bad results in their periods and sub-periods.

5. A benefic planet, when it is the lord of the 8th house, if it happens to be in favourable relations with a beneficial Dasa Lord, its effect would be beneficial.

6. The Bhukthi of a benefic planet, even if it is the 12th house lord would be highly beneficial, if the two planets are not unfavourably posited in the houses.

8. The lords of second and seventh houses are Maarakas (death inflicting) and during their Bhukthi even if life would be safe (Because of other compensating relations and aspects), there would be many malefic effects,

9. The Bhukthis of evil planets in the Dasa of lords of houses 2 and 7 would be very difficult periods for the native.

10. The Bhukthis of beneficial planets in the Dasa of lords of 2 and 7 also would be difficult.

11. During the Bhukthi of evil Planets in the Dasas of lords of 2 and 7 there is possibility of death.

12. Venus and Saturn, during the Bhukthi of one in the Dasa of the other, are found to give the effect of their own Dasa.

13. During a Dasa, the influence of the Bhukthi lord would usually be more pronouncing.

14. If in the horoscope, the trines with respect to a planet are occupied by evil planets during the Dasa of the planet there is possibility of loss of wealth, children etc.

15. If the positions 6, 8 and 12 with respect to a planet are occupied by planets in debilitation the dasa of that planet would be marked trouble on account of diseases, enemies and thieves, their Dasa would be full of borrowing, diseases, quarrels, imprisonment and even unexpected deaths.

16. If the debilitated planets are also in conjunction with evil.

17. When a planet has in its 12th house evil planets, its result is malefic.

18. The periods of lords of 6, 8 and 12 would be full of hardships.

19. If both the Dasa-lord and the Bhukthi lord are strong as

well as benefic their Dasa and Bhukthi would be beneficial. When both are weak and also are evil effect would be malefic. When one is strong and the other is weak the effect would be mixed.

20. The Bhukti of a planet posited in the seventh house or an inimical house, would show only average effects.

21. The Bhukthi of a planet posited in the sixth house with respect to the Dasa lord or if it is in debditation would be only average

22. The periods of planets in exaltation, in own signs, in Moolakshethras and friendly sign will be beneficial.

23. When Jupiter is strong or if it occupies positions 1, 10 or 11 its Dasa would be highly beneficial.

24. In all the above, the beneficial or evil effects of a Dasa and Bhukthi should be judged with respect to each house separately. For instance, a period may be promising increased wealth, but it may be highly evil for one's father.

Analysis of Horoscopes

1. Lagnavisleshanam

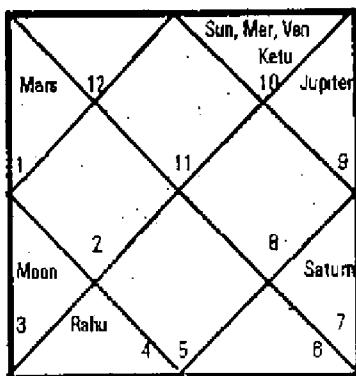
First House - House Signification.

UNIT: 24.

Now, we shall learn about the actual analysis of horoscopes with reference to model horoscopes in which we will apply the principles and rules listed in the former lessons. It is advisable to read the previous lessons once or twice before starting analysing a horoscope.

A model horoscope is given below.

	Mars		Moon
Asc			Rahu
Sun, Ketu, Mer Venus			
Jupiter		Saturn	



House Significators: (Bhavakaarakas)

Before we begin the analysis, one more point is to be discussed, about the general significators of each house. (Bhaavakaaraka). Signification means the causing of the experience by the planet and significator means the planet which gives the particular experience to the native. Though each planet is the significator of several things and each house signifies several matters and consequently it may seem **that** there will be several matters signified by each house, an **overall** significator is fixed for each house. The significators of the successive houses are 1. Sun, 2. Jupiter, 3. Mars, 4. Moon and Mercury, **5. Jupiter**, 6. Saturn and Mars, 7. Venus, 8. Saturn, **9. Sun**, Mercury and Jupiter, **10. Jupiter**, Sun, Mercury and Saturn, **11. Jupiter**, 12. Saturn.

Through the general significators are as above, when a particular matter is under consideration the corresponding significators also must be taken account of.

House-Sign-Planet relation:

In a horoscope we must **see** all the relations between houses, signs and planets. The horoscope is a representation of all these relations. An Astrologer must pick out all these. At the outset we have to identify the Lagna and other houses, then identify the planets occupying and aspecting the different houses. So in the model horoscope given above the Lagna falls in the sign Kumbha which is to be considered the first house. The second house Meena, the third house is Maesha with Mars occupying it; the fourth house in Vrishabha, the fifth house is Mithuna with moon positioned in it,

the sixth house Kataka with Rahu in it and so on till the twelfth house is reached. This should be kept in mind in any horoscope. As soon as you think about any specific matter about any native, the corresponding house with the positions of all planets relative to it should come to the memory.

The lords of houses: (Bhaavaadhipathi)

It should be stressed that one should not confuse the lords of houses Bhaavaadhipathi with the significators of houses (Bhava-kaaraka). The two are different. For each house there is a signifier or signifiers. (Kaaraka), For instance the signifier of the first house is Sun. In all horoscopes it is Sun. But the lords (Adhipathya) of each house would be different in each horoscope since the sign in which a house falls would depend upon the ascendant sign.

The next step in the analysis after grasping the houses and their occupants is to identify the lords of each house and the house and sign in which each of them is posited.

In our horoscope the lord of Lagna is **Saturn**, (because it falls in Kumbha) and is occupying the ninth house in Thula (Friend's house) owned by Venus who is a natural friend of Saturn. Saturn has also the lordship of the 12th house (Makara). It is also useful to recall the planets occupying each of these houses. Similarly the second house lord is Jupiter occupying the 11th house in its own sign (Dhanu). The lord of the third house (Maesha) is Mars and is occupying the third house (Maesha) his own house. Mars is also the lord of the tenth house, (Vrischika) Similarly proceed around the whole horoscope.

Significators of Houses

The third step in the examination of horoscopes is to identify the positions of the significators in each house and the houses of which they have lordships.

Thus, in the above horoscope the signifier of the first house (the sun) has the lordship of the seventh house and is posited in the 12th house. Jupiter the signifier of 2nd house has the lordship of the second and eleventh houses and is occupying the eleventh house which is its own sign. The signifier of the third house, Mars has the lordships of houses 3 and 10 and is occupying its own sign in the third house. The signifiers of the fourth house are Moon and Mercury. Moon has the lordship of the sixth house and is posited in the fifth house. Mercury which is the lord of the fifth and eighth houses is occupying the twelfth house. Similarly identify the posi-

tions and lordships of all the significators

Benefics and malefics:

The fourth step is to identify the benefic and malefic for the native by virtue **of the** lordships. According to a general rule lord of the Lagna, lords of trines and natural malefics, which are lords of quadrants would be benefic to the native. The lord of ninth house is more auspicious than the lord of the fifth, Similarly the lord **of the** tenth house among the **quadrants** is most auspicious quadrant lord.

In the same way the lords of houses 3, 6, 8, 11, 12 and the natural benefic which are lords of houses 4, 7, 10 become malefic to the native.

In the present case (and for all natives with Kumbha as the ascendent sign, Venus (lord of 9th) Sun and Mars (natural malefic with lordship of 7 and 10) are benefics. However, in the case of Mars as lord of third there is maleficity. Moon is a malefic **as the** lord of the sixth house, and Jupiter, the most auspicious planet loses its **auspiciousness** by its lordship **of the** eleventh house.

These are the preliminary identifications which must be worked out before we proceed further with a horoscope: i) identification **of houses** ii) lordships iii) **significator's** houses iv) benefic and malefic and their positions.

On this basis let us now get ready for the judgement of the horoscope given **above** Each experience or aspect **of a** native is to be judged from one of the 12 houses. So let us familiarise ourselves with the judgement of the horoscope in question, house after house. Let us take the first house to start with.

The matters which are to be judged from the first house have been listed in the unit dealing with the signification of houses. According to a Sloka from the well known treatise 'Prasna Marg.' the significations of the first house (usually called the Lagna) are indicated as follows: (This is Sanskrit)

Daeḥasya soushtavam swaasthyam
Sthithih sraeyo Yasassukham
Jayo vapuscha thatsarvam
Chintaneyam hi lagnathah.

(The good structure of the body, its health and its state, prosperity, comfort, success, physique these are all to be judged from the first house).

Thus if you **have** to judge the general nature of the body and also the spirit we have to concentrate on the first **house** Let us look into the first house of our model horoscope.

Let us use the various steps described above.

A. In our horoscope the first house (Lagna) falls in the sign Kumbha. The lord of Lagna Saturn is posited in the ninth house also. It is a trine (9th) and it is also the sign of Venus which is friendly to Saturn. The first house is not aspected by any planet. The lord of the first house is also the lord of the twelfth house. Being **Kumbha-Lagna**, Venus, Sun and Mars are benefic while Jupiter and Moon are malefic. Mercury is neutral.

B. Next Let us consolidate the information about the significator of the first house -The Sun. Which house does the Sun occupy? Twelfth house. Sun has the lordship of the seventh house. The occupation sign **of the** sun being the 12th from the first house it is an unfavourable position as far as the first house is concerned. But Sun being a neutral malefic the lordship of the seventh house (quadrant) makes it a benefic. Sun is in conjunction with Mercury, Venus and Kethu and of these mercury has the lordship **of a** trine but also that **of the** 8th house and Venus has lordship **of a** quadrant and a trine (9th).

We shall now, with the aid **of the** rules we have learned, assess the first house, its lord and its **significator**. The first house is Makara and is not occupied by any malefic. It receives however no benefic aspects. Also no planet occupies the house. Its lord, Saturn is occupying a favourable position with respect **to** the house [9th and **trine**] and is in exaltation. It is not in conjunction with any benefic or malefic planet. It is occupying the friendly sign. It is aspected by Mars which is strong (occupying Moolakshethra). However it has the lordships of the third house as well as the 10th house of which the former one makes it a malefic while the latter makes it beneficial. Again Mars is a natural enemy of Saturn. So altogether the aspect of Mars is not quite desirable for Saturn. In spite of this the **effects of the first** house would be generally beneficial for the native (of this horoscope).

The **significator of the** first house is Sun who is a benefic as it has the lordship of the seventh house (natural malefic with **lordship** or quadrants become benefic). But it is occupying an unfavourable position with respect to the first house (12th), moreover this occupation sign is an enemy's sign in which the Sun is in conjunction with another enemy (Venus), a malefic (Kethu) and the eighth lord (Mercury). Mercury is malefic on account of the conjunction and aspect (Rahu) of malefic, though it has the lordship **of the** fifth house (a trine). So the **significator of the** first house is not quite favourable. This is a weakness for the first house. But, since the

lord of Lagna is very strong and is posited in the ninth house (the house of fortune) the native **should be** fortunate **upholding Dharma**, devoted, eloquent as a speaker, must be getting hereditary wealth and so on. **To** consolidate, though not outstanding, the native's first house is generally good.

EXERCISES:

To learn **more** about judging the first house analyse the following horoscopes also (for convenience draw the charts and enter the planetary position).

a) Ascendant in Vrishabha, Saturn in the second house, Mars and Kethu in the sixth, Venus in the eighth, Sun Mercury and Jupiter in the tenth and Moon with Rahu in the twelfth house. (Note that the lord of **Ascendant-Venus** a natural **benefic** is posited in the eighth, and the aspect of Mars falls on the Ascendant. The Ascendant is flanked by malefics in the second and twelfth houses).

b) Ascendant in Thula with Jupiter, Rahu in second, Mercury in fourth Sun and Venus in the fifth, Moon in the seventh, Mars with Kethu in the eighth and Saturn in the twelfth.

c) Ascendant in Kumbha, Rahu in the second, Moon with Saturn in the fourth, Sun in the sixth, Mars with Mercury and Venus in the seventh Kethu in the eighth and Jupiter in the tenth houses.

Judgement **of the second house in the model** horoscope **Unit 25**

The second house indicates wealth, speech, material prosperity, family, learning of **different kinds**, **right eye**, all those governed by the native etc. So if someone approaches you to know about any of these matters you would consider the second house of his **horoscope**, the lord of the second house, the planets posited in the second house, the position of the lord **of the** second house and the lord of that sign, the significator of the second house and the like. The significations of the second house are consolidated in the sloka.

Bharthavyam Akhilam Vitham.

Vaane **chakshuscha** Dakshinam

Vidyascha vividhaa hyaethath

Sarvam chinthyam Dvitheeyathah (*Prasnamarga*).

Exercise: Now look into the model horoscope **and find out the** answers to these **questions**:

1. Which sign corresponds to the second house ?
2. Who is the lord of the second house ?
3. Which sign and house does the lord occupy ?
4. Is that sign the own house, **Moolakshetra** or inimical sign **of the** lord of second house ?
5. What are the aspects falling on the second house ? Are these of friends or of enemies ?
6. Is the lord of the second in conjunction with any **planet** ?

7. Does the lord **of** the second receive any aspect ?

(Ans: 1. Meena, 2. Jupiter, 3. Dhanus, eleventh house, **4. Own** house Moolakshethra, 5. No aspects, 6. None, **7. Saturn** aspects, Jupiter)

Regarding the significator **of the** second house, as said **earlier** though the general significator of the second house is Jupiter, for each separate matter connected with the 2nd house to be judged we must assess the corresponding individual **significator**. Thus if it is wealth. Jupiter must be taken as significator, **while** for matters of speech, Mercury is to be considered as the significator. In the horoscope, if we consider the wealth, we can find that the significator is Jupiter. It is posited in its own sign Dhanus which is its Moolakshethra as well. Also the lord of the second house is also the **significator** of wealth and is in the eleventh house (the house of income). Jupiter is being aspected by the lord of the fifth house (trine), Moon and also by the lord the Ascendant. (Moon is the lord of the fifth house with respect to the second house **of the** native). So since Moon has the signification of mother, in view of the above facts it is obvious that the native would have wealth through mother or through someone having the status of mother or through matters signified by Moon (ex. Textile, Business, Shipping etc.). However, even though the native would have plenty of wealth, the aspect of Saturn posited in the unfavourable eighth house (from the second house) may bring about some delay or **hindrances**. Further since Saturn is also the lord **of the** 12 house of the native it is possible that there would be a lot of expenses also. The wealth might be obtained by the native in the period or subperiod of Jupiter and Moon.

The second house signifies also learning and education **of the** native. Identify the significator of learning (**vidya**) that is Mercury, Next identify the houses **governed by** Mercury. (It is the lord of the 6th and 8th houses, but with respect to the second house these are the 4th and the 7th house quadrants). How are the lord **of the** second house (Jupiter) and the significator (Mercury) related ? Mercury though is a natural enemy of Jupiter, from their relative positions in the horoscope they are temporary friends. It may also be noted that Moon having the lordship of a trine (fifth) with respect to the second house, occupies the sign **of the** significator (Mithuna) and aspects the lord of the second house (Jupiter) posited in the **10th** from the second house. **Also** the significator (Mercury) occupies the eleventh house (with respect to the second house) along with the significator of higher education (Venus).

In view of the above relations we **can** infer the following due to the position **of the** significator of mother (Moon) in the sign of the

significator of learning (Mercury) that the native would receive education through the mother. As Mercury is in conjunction with the significator of higher education (Venus) in the eleventh house (with respect to the second house) we may infer that the native would get higher education related to arts. Moreover since the lord of the house is connected with the tenth lord **of the** house, the native would take up a profession related to his higher education. The significator of education (Mercury) is connected with the significator of government (Sun) and thus the native would be using **his** higher education as professional means is **some** way connected with the Government.

Mercury is the significator of not only education (vidya) but also speech (Vaak) and since Mercury is in conjunction with Venus we may infer (just as we inferred higher **education** in arts) that the native's words would be sweet, artistic and with a feminine touch expanding into **sensuousness**. Due to the relation of Mercury to the Sun the native acquires authority and leadership in words.

In the assessment **of the** second house given above, we have come across certain statements such as, that the Saturn is in the eighth house to the second (**Saturn** is in the 9th of Ascendent) Jupiter in the tenth, Sun, Mercury, Venus and Kethu in the eleventh and in the twelfth house is Saturn. These might have caused a little bit of confusion the basis of which description is given below.

This method of assessing each house with respect to a particular house is known as 'Bhavaath-bhava chintā' (house to house consideration). This means that each Bhava or house is to be assessed by considering that house as the first house and to assess the relations **of the** other houses and also planets on that basis. For example let us take the positions of Moon and Saturn in our model horoscope. When we think about the Ascendant (that is first house) we say that the lord of the sixth house (Moon) posited in the fifth house is aspecting the eleventh house and Jupiter occupying the 11th house.

But when we are assessing the second house we would say that the same Moon which is the lord of the fifth house (i.e. with respect to the second house) is posited in the fourth house and aspects the tenth house (with respect to the second house).

When we consider the first house, we say that Saturn **with** the lordship **of the** first and twelfth house is posited in the 9th house and aspects the 11th house occupant Jupiter.

But while the second house is under consideration Saturn is the lord **of the** eleventh and the twelfth houses (with respect to the

second) and it is occupying the eighth house from the second.

This should not be considered as creating confusion. **After** handling a few horoscopes you would master this interesting technique of Bhaavaath Bhava **chinthan** (Consideration from house to house).

So once this is obvious from this sort of assessment. It will be dear that while a planet is favourable to a specific matter, it might be totally unfavourable to another. Therefore all planets would not be always favourable or always unfavourable to. Do we not hear the pathetic news that on the day of **housewarming** ceremony the owner's child gets electrified and breathes its last ? Or the owner gets a transfer order on the same day. Similarly when a person gets a lot of unexpected income, his mother dies. When some persons get promotions they are forced to leave their houses wasting money and health in some far off hotels. Experiences in life are strange, and those who learn astrology with an investigative outlook in order to understand the reasons of the strange experiences are to be congratulated.

The assessment of houses with respect to each house is complex and at the same time quite interesting also. Having assessed the second house of our model horoscope try the assessment in the two examples given below (Please draw the 'Rasi chakra' and enter the Lagna and planetary positions in it).

Example 1: Ascendant in Maesha with Moon in it, Kethu in the third, Venus, in the Seventh, Mercury, Jupiter and Sun in the eighth, Raahu in the ninth, Mars in the tenth and Saturn in the eleventh.

Example 2: Ascendant in Meena with Sun, Kethu in Second, Saturn in third, Jupiter in fourth Moon in seventh, Rahu in the eighth Venus in the eleventh and Mars with Mercury in the twelfth.

UNIT 26

Assessment of the Third House.

Before we begin the assessment of the third house of our model horoscope, it is desirable to suggest to you to go through the relevant previous lessons dealing with the signification **of the** third house.

Prasna Maarga may be quoted in this context:

Dhairyam Veeryam cha Durbudhim

Sahoadara - Paraakramow

Daksha - karna - Sahaayow cha

Chinthaneeyam thrutheeyathah

(Boldness, being active, wickedness, **co-borns**, valour, right ear, help, all these are to be assessed **from** the third house).

Now have a look at our model chart and collect the following informations:

1. Which sign corresponds to the third house ? (Ans: *Maesha*)

2. Which is the lord **of the** third house ? Where is it posited ?

What type of sign is it ? Own house, friendly sign etc. (Ans: *Mars, posited in Maesha, in its own house*)

3. Which is the significator of the third house ? How is it related to the third house lord ? (Ans Mars is the significator **of the** third house. In this case the significator happens to be the same as the lord of the house.)

4. Whose aspects fall on the lord and significator of the house?

(Ans: a). The aspect of Jupiter which is the lord **of the** second and eleventh house with respect to the ascendent. Aspect of Jupiter is beneficial and indicates divine favour. However it may be remembered that Jupiter is the 12th lord and 9th lord with respect to the **house**. b). The aspect of Saturn, the lord of Lagna and the 12th house).

5. What are the planets occupying the house ? (Ans: Only Mars the lord and significator **of the** house)

6. Are the lord and the significator **of the** house strong ? (Ans: The **lord** and significator **of the** house Mars, is occupying the house itself and receives the aspects of Jupiter as well as the Ascendent-lord, both of which are beneficial. As such the lord and significator **of the** house is quite strong)

Younger Brother

The third house signifies the younger brothers and **sisters**. Considering the house, its lord and significator and the aspects on them it is easy to infer that the native would have younger brothers. Also they would be active and would possess longevity. They would be blessed with divine favour.

It may be remembered that matters regarding the elder **co-borns** are to be judged from the eleventh house and not from the 3rd house. In our horoscope the eleventh house happens to be in the sign Dhanus which **is** a common sign. Therefore it may be inferred that the native would have two elder **coborns**. Further since the masculine planet Jupiter is posited in that sign and since the feminine planet Moon aspects that sign we may infer that one of the elder **coborns** would be a brother and the other a sister.

Neighbours

The third house signifies the neighbours also. As the house receives the aspect of Jupiter the native must be having very good neighbours.

Publishing & Book Writing

We have also learned that the third house signifies publishing books and the printing machines. In our horoscope the lord of the third house has the lordships of the tenth (professional) house **also**. Moreover the house is aspected by Jupiter and Saturn, and is occupied by a strong Mars. Thus the native would have his profession connected with printing and publishing and his income **would** be from that profession. Saturn's aspect would cause frequent hindrances but due to Jupiter's aspect final success is ensured.

The Time of Enjoying the Results

It is also possible to predict the time when the native **would** enjoy the effects **of the** third house. He would enjoy the effects during the periods or sub-periods **of the** planets **related** to the house or the significators or when such planets get connected with the house during their transits (we will learn about these details later). Who will not respect such an Astrologer who can predict with such precision; exactness and accuracy with respect to the effects and also the exact period ? You are gradually rising to that high status.

Let us consider one more example to assess the third house. (Please draw a Rasichakra and fill in the details and start assessing).

Example: Ascendant in Dhanus with Mars and Venus, Sun in the second, Mercury and Rahu in the third, Jupiter and Moon in the eighth Kethu in the ninth and Saturn in the eleventh.

In this horoscope with Ascendant in Dhanus the lord of the Ascendant, Jupiter is posited in the eighth house in conjunction with Moon. Also the **Mars** and Venus are posited in the eighth house in conjunction with Moon. Also **the** Mars and Venus are posited in the first house and are aspected by Saturn from the eleventh house. So the first house is connected with Jupiter, Mars, Venus and Saturn apart from the significator **of the** house-Sim, posited in the second.

The third house is in Kumbha which is an immovable sign (Sthira Rasi). Mercury the lord of the seventh and tenth houses is posited in the third house along with Rahu. There is no malefic aspect on the house, but for that of **Kethu**. The lord of the house

Saturn is in exaltation in Thula in the eleventh house. Saturn is neither aspected nor cannoned by any planet. Mars the significator of the third house (younger co-borns) is posited in the first house along with the lord of the seventh house which signifies elder co-borns and Saturn the lord of 3rd house aspects Mars and Venus from the 11th house.

Note the relations between the lord of ascendant (Jupiter) the lord of the second house which is also called the house of wealth (Saturn) and the lord of the co-borns, i.e. of the third house (Saturn). The lord of wealth and co-borns, Saturn aspects the first house (aspects in the third) as well as the lord of the first house Jupiter (aspect in the 10th) moreover the lord of the co-borns (Saturn) is posited in the house representing the elder coborns (11th) and its aspects falls on the lord of the elder coborns (Venus).

From this it easy to judge that the native has very good relations with his brothers and sisters and that they co-operate with one another in financial dealings also. It may also be inferred that the financial status of the native gets improvement with the help of his co-borns, Also since the lord of ascendant is in exaltations (in the sign Kataka) his behaviour towards the co-borns would be decent and affectionate. Due to the position of Rahu in the third house (inspite of the fact that Kumbha is a sign of strength for Rahu) the native would have some occasions to be in disagreement with his* borns. especially during Rahu's period. Since the significator of coborns (Mars) is aspected by the lord of the house of co-borns (Saturn) we can infer that the co-borns of the native have good status in life.

UNIT 27

Assessment of the Fourth House (Bhava)

.; Now let us pass on to the Assessment of the fourth house. Go through the model horoscope concentrating your attention on the fourth house and its relations.

This is a very important house and it signifies matters regarding mother, well wishers, maternal uncles, nephews (sister's sons) and nieces, land, comfort, vehicle, furniture used for being seated, cot and other bed conveniences, progress and prosperity, cattle, the house in which one is born etc. The sloka from Prasna Marga. concerning the significatons of the fourth house is quoted below:

*Matha Suhrun-Maathula Bhaaginaeyow
Kshaetram Sukham Vaahanam-Aasanamcha
Laalityam-Ambhah Sayannam cha vrudhih
Pasvaadika Janmagruham chathurthaath.*

If the fourth house is weak it would result in a dearth of general comfort, and difficulties or suffering for the mother, dispute about property, leaving the house etc. will be experienced.

Though the lord of the above 'Bhavas' (4th is the same, the significator planets are different This must be taken care of while making predictions. In this horoscope the 4th lord is Venus. But the significator of mother is Moon, of uncle and nephew is Mercury, Friend, Seat, Bed, Vehicle etc. is Venus, and significator of land is Mars.

Mother:

At the outset let us consider about the mother, one among the items denoted by the 4th house. The horoscope is given below (please prepare the chart for convenience).

Ascendant Kumbha-Mars in Mesha, Moon in Mithuna; Rahu in Kataka; Saturn in Thula; Jupiter in Dhanus; Sun Mercury, Venus and Kethu are in Makara.

4th house is Vrisha. Bhava lord Venus, posited in 9th. Rahu aspects. Venus occupies the friend's (Saturn) house. Union with the enemy Sun. Moon, the significator of mother is posited in the 5th house from Ascendant aspected by Jupiter From the above planetary positions the following matters about the mother of the native can be predicted.

Since Bhava has strength the native will enjoy the benefits of the Bhava. Mother will be financially sound. Since Moon, the significator of mother aspects Jupiter who is the significator of wealth and wellbeing the native will get wealth and happiness from mother's side (In this horoscope though the Venus occupies the 12th house, it is not bad because for Venus alone the position in 12th is considered beneficial). Since Saturn occupies the 6th house from the 4th house (Mother) it can be said that in the period and sub periods of Sani the mother will suffer from Rheumatic ailments.

Friend

Now we will study the method of analysis of friendship another aspect of fourth house.

The significator of friendship is Venus here the lord of 4th house. He occupies the 9th house from the 4th house which is a trine and hence strong. But Mercury the lord of 8th is associated with Venus. This indicates that some of the friends will be trouble makers. Budha who is the significator of uncle is the lord **of the** 8th and is posited in 12th. This indicates that the native will have strained relations with uncle.

The significator of landed property Mars occupies the 12th from the 4th house and this position indicates that the native will have to spend money for litigation on landed property.

House:

It is to be noted that the significator **of the** house Venus is occupying the 12th from ascendant which position is favourable for Venus. It is the friend's house and the occupant Mercury also is a friend of **Venus**. Mercury is the lord of second **house** from 4th **house**. So it is to be predicted that the native **will** build a house and he will not face any financial difficulty and further the built up house will be far away from his native place. The Sun significator of Father and Government is badly posited there which indicates that the father and government will discourage or oppose the construction of the house. The native will build the house in the Saturn sub-period in Venus period or Venus sub-period in Saturn period.

Education:

In the following horoscope let us study about the education of the native.

Ascendant-Vrisha; Saturn in Mithuna; Mars and Kethu in Thula; Venus in Dhanus; Sun, Mercury and Jupiter in Kumbha;

Moon and Rahu in Mesha.

First, the Bhava is to be analysed

1. Which Rasi is Fourth Bhava 2. Which planet occupies the 4th Bhava, 3 Which planets aspect the 4th Bhava, 4. What are the lordships of the aspecting planets,

(Ans: 1. Simha; 2. no occupation; 3. Saturn's, Mercury's. Jupiter's; 4. Saturn the lord of 4 & 10, Sun the lord of 4th, Mercury the lord of 2 & 5, Jupiter the lord of 8 & 11.)

Secondly the lord of the Bhava is to be analysed, Here the lord of 4th Bhava is Sun. He is posited in 10th and associated with Mercury the lord of 2 & 5 and Jupiter the lord of 8 & 11. Sun aspects his own house.

The significator of the Bhava. Jupiter, the significator of the 4th Bhava, education, aspects the Bhava. But since the Jupiter has the lordship of 8 & 11 he may not confer the full effect.

Since the Bhava lord and Bhava significator are strong the native will get good education. Mercury and Venus who are the significators of Astrology also are aspecting the 4th Bhava. So the native will get education in Astrology also. Since the significators are posited in 10th house the house of profession, the native will take Astrology as his profession.

In this way by analysing all aspects one can gain proficiency in prediction and reading of horoscopes.

Vehicle: Now let us study another aspect of 4th Bhava namely vehicle,

The vehicle is to be assessed from the fourth Bhava and the lord of the fourth house. The significator of vehicle is Venus.

Some combinations responsible for the possession of vehicle are

1. The lord of the fourth house posited in conjunction with the lord of the ninth in the first house or the seventh house.
2. the lord of the fourth house joining the Moon.
3. Venus as the lord of the fourth house (possible only for Kumbha and Kataka as the Ascendant sign) being posited in the 11th, 10th or 9th house.

Thus assessment of vehicles must be based on the fourth house representing vehicles the significator of vehicle (Venus), the lord of the fourth house and its significator.

Bicycle, scooter, motorcar and lorry are all vehicles, For a shrewd Astrologer it would be possible to predict the kind of vehicle the native would possess. May you also attain that ability.

As an example consider the horoscope given below: Ascend-

ant is Dhanus, Sun with Mercury in the third, Venus in fourth, (exaltation) Mars and Kethu in the sixth, Saturn in the tenth, Jupiter in the eleventh and Moon with Rahu in the twelfth (Draw the chart). In this chart the fourth lord Jupiter is posited in the eleventh (income house). Venus is exalted in the fourth house-Meena.

The gain of vehicle is to be judged from the houses 4 (**Vehicle**) 9 and 10 (worldly comforts and pleasures and 11 realisation of wishes and gain). Venus (significator) Moon (lord of the fourth house in this and Jupiter (lord of the 9th in the zodiac also the lord of 12 expenses) are important planets. **Saturn** also is a chief planet in the matter of vehicles.

By a skilful correlation of the houses and the planets concerned with vehicles one can predict the gain of vehicle, accidents with vehicles expenses on account of vehicles (These items can be learnt as later lessons. If taught more you will feel confused and overloaded).

Unit 28

The Fifth House

What all things are we to assess from the fifth house ? It is desirable that **you** go through the previous relevant lessons, before we begin to assess the fifth house of the model horoscope.

This is very important house a trine (Trikona) and it signifies such important matters as children, intelligence, wisdom, **common** sense, good deeds **of the** past, poorva punya and good nature of the mind. Prasna Marga. consolidates the indications of the fifth house (also called poorvapunya house and house of children, **Santhaana** Bhava) thus:

Pragnaa-Maedhaa-Prathibhaa

Vivvekasakthihpuraathanam punyam

Manthraamaathya Thanoojah

Panchamabhaath Soumanasyamapi chinthyam.

(Intelligence, ability to know the right thing at the right time, grasping power with ability to identify good and bad, good deeds of the past birth, capacity to give advice, ministers, sons and daughters having a good mind-all these are to be judged from the fifth house).

Paraasara describes the fifth house as:

"Yanthram Manthram Thathaa vidyaam

Buddhaeschiva prabadhakam

Puthraraajyaaapabhramsadeen

Pasyaeth puthraalayaad Budhah.

Now let us analyse the fifth house of our model horoscope by assessing the house, its lord, the significators of the matters indicated by the house, and aspects on the **house**, its lord and on the significator, the lord **of the** occupation sign of the fifth lord etc. and the relations to the lord of ascendent (It is **essential** that we should not confuse between the lordship of house, signification of a house and occupation **of a** house. Sometimes it may happen that the lord and significator be the same planet),

In the model horoscope the fifth house is in the sign Mithuna (Gemini) symbolised by a couple holding a club and a Veena. It is a common sign. The lord **of the** house is Mercury which is in the twelfth house. Mercury **has** also the lordship of the 8th house. Fifth house is occupied by the feminine planet Moon and aspected by Jupiter from the eleventh house (own sign). Jupiter is a masculine planet and has the lordship of the second house (family) also. Jupiter is also the significator of Santhaana (offspring). From this much information, We are sure that you are able to see that the native would have both **male** and female children. However the lord of the house (Mercury) rules the unfavourable eighth and occupies the twelfth sign along with malefic and benefic. As such there would be both gains as well as expenses and hardships on account of children. Moon posited in the fifth, is the lord of sixth house which also indicates troubles caused by children may be through a daughter because Moon is feminine. The financial status **of the** native's children may be assessed from the second house **of the** fifth house. The lord of that house (Kataka) Moon is being aspected by Jupiter from the Moolakshethra. This shows financial prosperity **of the** children. Children's education is assessed from the fourth house from the fifth house (i.e. eighth from Lagna). The lord of this house (Mercury) is posited in the eighth with respect to the fifth house, education of children would be having hindrances.

Through the fifth house one can judge intelligence and general mental attitude also of the native. For this we have to take **into** account the nature and strength **of the** fifth house, benefic aspects on it and its relations with the significator (Moon) and the lord. The significator is posited in the house itself and receives the divine aspect of **Jupiter**. But the lord **of the** house is posited in the eighth with respect to the house, along with both benefic and malefic. Moreover the fifth house is a common sign. Thus the native would have a wavering mind and would find it difficult to take a definite decision on any matter.

The fifth house indicates the good deeds **of the** native in previ-

ous birth (Poorva Punya). Jupiter the significator of good deeds and the most benefic among planets is aspecting the fifth house from its sign which is the Moolakshethra also. Jupiter being the incarnation of the almighty it must be said that the native has good deeds in previous **births**.

The fifth house may be viewed in several ways. It is the second house of the fourth house (mother) and so represents the wealth and other possessions of **mother**. Similarly it is the eleventh of the seventh house (wife). Thus it gives indications of income through ones better half, business etc. The fifth house may also be treated as the tenth house from the ninth (father, fortune, higher education). Viewing the fifth house as the second (wealth) from the fourth (mother), since the significator of mother (Moon) occupying the fifth house, is being aspected by the significator of wealth and prosperity (Jupiter) from a strong position, the native's mother must be Well to do and the native would enjoy his mother's prosperity.

(Collect a few horoscopes of persons familiar to you, and try your assessment of the various houses. But remember, that we have to discuss a number of other things before we are able to make exact predictions). So do not make predictions particularly of bad and unpalatable experience abruptly by basing your conclusions on one aspect alone.

The Sixth House

Try to recall the indications from the sixth house, which is commonly spoken as the house of enmity and house of diseases.

Prasna Marga. describes the signification of this house as:

Thaskaraaraathi Vighnaadhi

Vyaadhayascha Thanu-Kshathih

Maranam vaarisasthraena

Chinthaneeyam hi shashttathah.

(Thieves, enemies, obstacles, mental pains, diseases, Harm of death to the body by enemy's arms and the like are to be judged from the sixth house).

Paraasara gives in his 'Brihatparaasara Hoarasasthram' the following verses about the sixth house, which he calls 'Sathrus-thaana' or the house of enemies:

Maathulam mruthyusanghancha

Sasthroomschaiva Vranaadikam

Sapathneemaatharam chaapi

Sathrusthaanannireekshayaeth.

(Maternal uncle death, enemy, wounds, stepmother etc. are

signified by the house of enemy, that is the sixth house. "Sapathneemaatha" means father's second wife, other than one's mother. But the sixth house being the third to the fourth, the house may be considered to indicate mother's sisters also).

Now let us look into the model horoscope. Which is the sign corresponding to the 6th house Kataka and it receives the aspects of Sun, Mercury, Venus and Kethu (full aspects) and also the special full aspects of Mars (fourth) and of Saturn (tenth). The house is occupied by the malefic Raahu.

The lord of the house is Moon which is occupying the fifth from the ascendant, but it is posited in the twelfth house with respect to the sixth house. This is a weakness to the house. (Lord in and unfavourable position). Moon is aspected by Jupiter strongly. Jupiter's aspect is highly beneficial normally but in this horoscope Jupiter is the lord of the second and eleventh houses (Lords of 3, 6, 11 are generally malefic and the lord of 2 and 7 may inflict death in their period or sub periods and hence are described as Killers or Maarakas). Actually auspicious Jupiter is so powerful as to ward off all adversities in the chart.

*"Nissaesha doashaharanae subhavardhanaeycha
Veeryam Guroarakhilamastyakhilagrahaebayah"*

So one has to be careful to decide whether each planet is a benefic or a malefic for each horoscope.

Regarding the signifiers **of the sixth house**, both Mars and Saturn are the general signifiers both normally highly malefic. But in this horoscope Mars is the lord of 3rd and 10th house and occupies his own house in the 3rd house. Mars by virtue of its lordship of the 3rd becomes malefic but is occupying a favourable position with respect to the ascendant. Mars is also very strong, being in the Moolakshethra (Mesha). Being the signifier **of the sixth house** the aspect of Mars on the sixth house is not in any way unfavourable, especially from a strong position. Moreover Mars is in a very favourable (10th) position with respect to the sixth house. Saturn is exalted in Thula and is the lord of the Ascendant. As such the aspect of Saturn is highly favourable for the sixth house. Altogether though the lord of the sixth house (Moon) is unfavourable to the house, in view of the fact that **it is** favourably posited with respect to the ascendant, it should be inferred that the sixth house indications **are** on the whole favourable to the native. Though there is the possibility of minor troubles due to thieves, enemies, obstacles and mental worries the native will be rescued from all these adversities.

Before you begin to learn this unit it is necessary that you should have learned thoroughly the previous units dealing with the analysis of the six houses starting from the first. It is advisable that you read those lessons again.

UNIT 29

The Seventh House

Now we move on to dive into the 7th house -a house of very great importance in the natal chart. Though it may be argued that each aspect of life has its own importance and supremacy. The 7th signifies a turning point in one's life- It is the house indicating chiefly one's partner in life. In our country we still attach supreme and even divine importance to this phase of life.

Let us recall the indication that we obtain from the 7th house. Partner in life (wife\ husband), sexual pleasure, desire, sensuous pleasures, marriage, business, private parts and the like are to be judged from their house. Prasna Marga. describes the signification of the seventh house as,

Vivaaha - madanaaloaka

Bhaaryaa - bharthru - samaagama:

Sayyaa - Sthree - Sadma nashtaarth

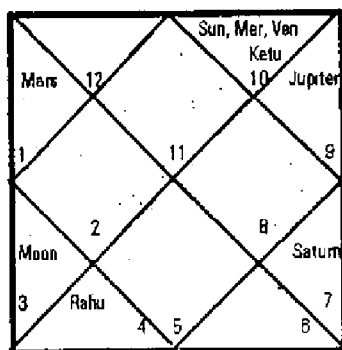
Maidhunaanyapi Sapthamaath

(Marriage, desire, vision, union of husband and wife, bed, wife's house, lost articles, sexual enjoyment - these are to be judged from the seventh house).

In addition to these, one has to judge the seventh house from its relation to the other houses. Here one has to use a little ingenuity. For instance since the seventh house is the second house of the sixth, it is reasonable that the seventh house signifies the wealth of enemy, income from hospital, borrowed wealth, stolen article, wealth obtained by cruel deeds and the like. In the same way many other matters can be judged from the 7th houses.

As we have done the analysis of the other houses of several horoscopes, the analysis of the seventh house also has to be done by considering the house, the lord and the significator. The significator of the seventh house is Venus. We have to analyse the planets aspecting the house and posited in the house, the planets in conjunction with and aspecting the lord of the house of Venus.

	Mars		Moon
Asc			Rahu
Sun, Ketu, Mer, Venus			
Jupiter		Saturn	



Let us now analyse the seventh house of our model horoscope. **Examine** carefully the seventh house (Simha Rasi), its lord (Sun) and the significator of the seventh house (Venus). The seventh house is not occupied by any planet but it is aspected by Jupiter. Though Jupiter's aspects are generally good for any house, in this horoscope (Kumbha Ascendant) Jupiter being the lord of the eleventh is a **malefic**, thus the seventh house is slightly afflicted. The lord of the seventh house (Sun) is posited in the twelfth house and is in conjunction with two enemies (Kethu, Venus) and with the 8th lord (Mercury). The malefic aspect of Raahu also falls on the Sun. Both with respect to the Ascendant and with respect to the house the Sun occupies an unfavourable position (12). The seventh house significator (Venus) is posited in the sixth from the seventh house and is aspected by the malefic Raahu. Venus has conjunction with Kethu (malefic), as well as with the friendly Mercury and the seventh house lord (Sun). Further, Venus posited in the twelfth house confers prosperity and fame. It may be noted that the association of the lord of ninth (Venus) with the lord of a quadrant (Sun) is quite good for the seventh house. Further the lord of the Lagna (Saturn) is posited in the ninth house owned by Venus and Venus is posited in the house owned but Saturn, Therefore Venus and Saturn are related by this mutual exchange of sign (this is called 'Parivarthana' occupation in interchanged own house).

When judging **any** matter one has to look into two aspects: a) whether the matter signified by the particular house would be conferred by the planets and b) whether the matter would be enjoyed by the native. The former factor is to be judged from the strength of the house, its lord and the significator. And the second factor (**Anubhava-yoga**), namely whether the native would experience the signification of the house is to be judged from the relation between that house (or lord or significator) and the first house (or lord or

significator). This is true with respect to each house.

Thus regarding the seventh house matters of the native, both the factors are there and so we may say that the native would be having a spouse and that he or she would be enjoying a married life (note the relation of the seventh house with the Ascendant). Again the existence of a married life is quite evident by the relation between the second (family), seventh (partner) and eleventh (house of achievement and union); the second and eleventh are owned by Jupiter and this planet is aspecting the seventh house, from the eleventh **house**. Then the native would have gains of wealth through marriage. Due to some malefic aspect on Venus and the seventh lord and also on account of the connection with the 8th and 12th house there would be some obstacles as well as disruption, but these would be smothered. In fact there is a lot more to be described about this horoscope, but we have to consider a few more important principles (like special combination called Yoogaas) before we plunge into the divining of the secrets of horoscopes.

Now, let us consider another horoscope: (given below

Moon Rahu			
Jupiter			
Mars	Sun Venus Mercury		Ketu Saturn Asc

Sun Ven, Mer	7	Kethu Saturn	5
8	Mars	6	4
9		Moon Rahu	3
10	Jupiter	12	2
	11		1

Kanya **Ascendant**; Kethu and Saturn in the first house; Sun, Mercury and Venus in the third; Mars in the fourth; Jupiter in the sixth and Moon with Rahu in the seventh. In this case, the seventh house is the sign Meena. The house is not aspected by any benefic and is aspected by several malefic - Kethu, Saturn and Mars, Also we find that the seventh house is occupied by a malefic Moon (malefic because of the ownership of the eleventh house) along with the natural malefic Rahu, which being a shadow planet makes the house and its indications incomplete. Saturn is the sixth lord (twelfth to the seventh house) and its aspects on the house is quite undesirable. Mars is quite an evil planet as the lord of the unfavourable

third and eighth houses, and the aspect of Mars on the seventh house is highly **malefic**. the seventh house is thus very weak.

The lord of the seventh house Jupiter is occupying an unfavourable house (sixth) which is the twelfth (house of separation) of the seventh house. And the seventh lord does not receive any aspect.

Taking the significator of the seventh house (Venus), again we find evil dispositions with the house and the lord. Venus is in conjunction with the malefic twelfth lord (Sun) and the lord **of the** Ascendant (Mercury). Note that Mercury is debilitated in the sign Meena while for Venus Meena is the sign of exaltation. Further, Mercury has Kanya as the Moolakshethra and the sign obligation, while for Venus, Kanya is its sign of debilitation.

The only one favourable point regarding the seventh house of this native is that the significator is favourable posited (in trine) with respect to the 7th house along with the Ascendant lord. So it is easy to conclude that if at all this native would become married, it would be a very late marriage (aspect **of the** Saturn who is a slow planet) and that the native's married life would be full of suffering and separations. (The experience **of the** native corroborated this inference).

Not only with respect to marriage but with all the other significations of the seventh house would the above native be a loser. A fuller judgement can be done only when we **analyse** the Dasaas and the sub-periods. If these are all unfavourable at the proper age then the native may not at all enjoy a married life. Altogether, in the above horoscope the 7th house is weak with respect to various factors.

Before we move on to the next house of our model horoscope, you may examine one more example on the lines explained above.

Ascendant in Simha Sign, with Mars and Rahu; Kethu in the 7th, Moon in 9th, Saturn in the 10th, Jupiter and Venus in the 11th and Sun with Mercury in the 12th. (Please draw the chart).

Eighth House

You would recall that one has to judge from the 8th house chiefly the length of life, mode of death, insults, hindrance, obstruction, scandals, accidents etc. It is **the house of Mangalya** for women, and hence the prediction about widowhood is also to be done through the house. It is the second house with respect to the seventh house and therefore in matters regarding dowry also can be read from the eighth house. Helpers of enemies are included in it, as it is the

third of the sixth house. Similarly, being the fourth to fifth house it signifies the education and educational institutions of **children**, so also being the fifth of the fourth house it signifies the income from education and writing books. As the sixth of the third house it would indicate the enemies of brothers. Being the twelfth of the ninth house, eighth house signifies the hospitalisation of one's father. In a similar way we may find out the relation of the eighth house to the other houses. In fact a fertile imagination for the Astrologers is required for such analysis. These things would be hardly seen in Books.

Prasnamaarga gives the **indications** of the eighth house by the sloka:

*Sarvapranaasoa Vipadoapavaadoa-
Haethupradaesow Maransya Daesa:
Matthaadikam Vaesma Gadaascha Vighna:
Vichinthaneeya: Punarashramaena.*

(Destruction of everything, dangers, scandals, cause of death, place of death, servant, monasteries and the like, diseases and hindrances are to be judged from the eighth house)

It was stated that the death of the native is to be judged from the 8th house, Let us see how this should be done. If the 8th house is occupied by malefic the native is not likely to meet with a natural end, and he might be murdered or may commit suicide. But if the 8th house is connected with benefic the native's death would be natural peaceful and due to old age. If the 8th lord is connected with the sixth lord the native would die on account of illness

On the basis of the length of life natives may be classified into several groups. Those with a life-span of 8 years or less are classed as very short-living (**Alpaayus**); those with 8-32 years are short-living; those with 32-75 years are medium and those with a life span of over 75 years are long living. There are several matters to classify horoscopes according to the conferred life-span. These would be discussed only in later units in detail. the period wise analysis is essential in such considerations,

Let us now judge the 8th house of our model horoscope. reproduced here in the next page. (UNIT 26).

The 8th house falls in the sign Kanya which is neither aspected by any planet nor occupied by any planet. The lord of the 8th house is Mercury which is also the lord of a trine (fifth). The 8th lord is posited in the 12th house along with Sun (lord of a quadrant and friendly) and Venus (lord of the ninth, a trine and the fourth, a quadrant); both these planets are friendly to Mercury. Saturn is

neutral to Mercury and so Mercury is not occupying an inimical

	Mars		Moon
Asc			Rahu
Sun, Ketu, Mer Venus			
Jupiter		Saturn	

		Sun, Mer, Ven Ketu	
Mars	12	10	Jupiter
1		11	9
	2		8
Moon			Saturn
3	Rahu	4	5
			6

sign. But Mercury is aspected by Raahu from the sixth house and is in conjunction with Kethu, both are malefic. So the lord of the 8th house by occupation, aspects and conjunction has reasonable strength, though it occupies the unfavourable 12th house.

The significator of the 8th house is Saturn and is very strong occupying the 9th house, which is its sign of exaltation. However it is aspected by the malefic Mars (lord of the 3rd) [It may be seen that Mars being the lord of the 10th [a quadrant] is a benefic. However for malefic, according to Paraasara, trine-lordship also is required in addition to quadrant lordship, to become benefic. This is particularly so in the case of Mars. But for sun which owns only one sign, ownership of a quadrant and a trine simultaneously is not possible; as such when the Sun is the lord of a quadrant or a trine it becomes a benefic. Therefore in the horoscope under consideration, the Sun is to be taken as a **benefic** while Mars has to be treated as a malefic. It may also be said here that had Mars relations with a trine-lord, it would have **lost** its **maleficity**, though it does not become a benefic completely].

Summing up, the 8th house is fairly strong and it is directly connected with the lord of Ascendant sign, Saturn in two ways-

- 1. The Lagna lord is also the significator of the eighth house.
- 2. The 8th lord is occupying the sign of Lagna lord. Thus the **significations** of the house would be experienced by the **native** as there is "Anubhava Yoaga" described earlier. So the native may be expected to enjoy a long life.

Note: This conclusion is actually hasty. One has to consider in judging longevity the relative strengths of the Ascendant lord and the 8th lord. When the former is weak and the latter is strong, the native would be short-lived, and vice versa. Further we must

analyse the Dasaas and Bhukthis to determine the time of death, before we conclude about the longevity of any native. Usually death occurs in the combined ruling periods of Maarakas (death-causing planets) and Baadhakas (Maarakas are the lords of 2nd and 7th, the malefic posited in the 2nd and 7th and malefic aspecting there; Baadhakaas are the lords of the Baadhaka positions 11th for movable ascendant signs, 9th for fixed and 7th for common). Detailed study of the death inflicting planets and prediction of death would be done in later units.

To gain more experience in judging the 8th house examine the following example also.

Example 1: Ascendent Dhanus, Mars and Venus in the first house, Sun in the second, Mercury with Rahu in the third, Moon and Jupiter in the 8th, Kethu in the ninth and Saturn in the eleventh.

(Hints: The 8th house is aspected by the significator (Saturn))

Mars Rahu			Moon Jupiter
Sun			Ketu
Asc Mercury Venus		Saturn	

Mar Rahu	Sun	Mercury Venus	Saturn
10		8	
11		9	7
	12		6
1			Ketu
	2	3	5
		Moon Jupiter	4

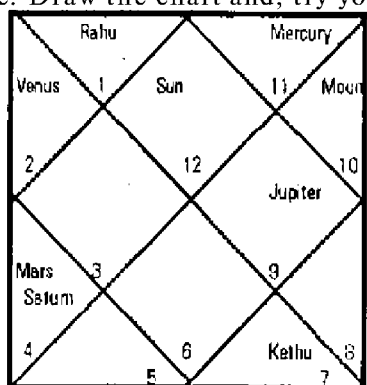
from the 11th house, which is its sign of exaltation. Saturn has lordships of the 2nd and 3rd houses. The lord of the fifth and 12th (Mars) posited in the first house and the lord of the 9th house (Sun) posited in the second, also aspect the 8th house. Further the ascendant lord as well as the 8th lord (Jupiter and Moon) are both posited in the 8th. Note the high strength of the house. The lord of the house itself is in the house, along with the ascendant lord Jupiter in its exaltation state. The significator Saturn is also exalted).

Example 2: Ascendant in Simha, Saturn with Kethu in the second, Mercury, Venus and Sun in the fifth, Mars in the sixth, Jupiter in the 7th and Moon with Rahu in the 8th (The chart may be prepared).

In this nativity the 12th lord Moon is posited along with the malefic Rahu in the 8th the lord of the 8th house (Jupiter) is posited in the 7th (i.e.. 12th from the 8th), which is weakening the 8th. The aspect of the 8th lord on a ascendant is also harmful to the life of the native. The 8th is further afflicted by the malefic aspect of Saturn which being the lord of the seventh and posited in the second has great death inflicting tendencies. Kethu being posited in the second along with the Maaraka Saturn, is also casting its killing aspect on the eighth house. This native having afflictions for Moon, Ascendant and also the eighth house cannot have a long life and the native died at a very young age in the Saturn's period.

Example 3: Simha Ascendant, Mars in the second, Mercury, Saturn and Kethu in the fifth, Sun in the sixth, Venus in the seventh, Jupiter in the tenth, Moon with Rahu in the eleventh. (This native also died at a very young age. Draw the chart and, try your-

Asc Sun	Rahu	venus	
Mercury			Mars Saturn
Moon			
Jupiter		Ketu	



self to find out the reason).

In this horoscope the lord of the 8th house (Venus) is strong and is posited in its own sign (Vrishabha). However though the 8th house is not weak, it is occupied by the malefic Kethu which acquires Maaraka tendencies by being aspected by Rahu occupied in the Maaraka position. Though Jupiter is posited favourably (10th) on closer analysis it can be seen that Jupiter occupies the asterism for which Kethu is the lord. (From the longitude of each planet we can find out the star). Mars casts its aspect on the 8th house and Rahu aspects the 8th house from the sign owned by Mars. The malefic (eleventh and 12th lord) Saturn also is aspecting the second house (Maaraka position) from Kataka where it is in conjunction with the Maaraka adhipathi Mars. Note that the 8th house is owned by Venus and it is not surprising to know that the native died in an accident in which a bus (significator: Venus) squeezed the native.

The same conclusion can be reached by analysis of the houses, counting the sign occupied by the Moon as Lagna.

UNIT 30

The Ninth House

The ninth house in a horoscope is as important as the **first**. And this is most important than all other **Bhavas** barring first. It is the house of fortune (Bhagya Bhava), as well as the house of beneficity (Subha Bhava). The ninth house signifies father, **grand-children** (fifth house from the fifth house, hence children of children), intuition, leadership, fortune, teachers (Gurus), religion, charities, higher education, long travels, pilgrimage and the like, Prasnamaarga describes the significations of the ninth house thus:

Bhaagya **dharmā** *dayaa* *punya*
Thapasthaatha **suthaatmaja**,
Daanopasana *sowseelya*
Guravoa *Navamaadamee*.

[Fortune, righteousness, sympathy, good deeds, spiritual endeavours, father, **grand children**, charity, upasana, good habits and preceptors are to be judged from the ninth house.)

The main significations of the ninth house being the father, Sun is the chief significator of the house, Generally Sun and Jupiter are considered to be the general significators of this house. However it is wiser to consider the proper significator for each matter signified by the house. Thus when judging about pilgrimage or fortune or sympathy Jupiter is to be taken as the significator; but if the matter under prediction is in regard to father, Sun the Pithrukaaraka becomes the significator. In the case of Thapas or Religion both the Sun and Jupiter are to be taken as significators.

Let us now discuss the ninth house of our model horoscope (unit 26). The ninth house falls in the sign Thula occupied by the lord of the ascendent, Saturn (in the exalted state). The house is aspected by Mars, from the third house. Mars is a malefic, being the lord of the 3rd, but its harm is diminished by its being the lord of the tenth (which is a quadrant).

The lord of the ninth house is Venus which is posited favourably to the house (in the 4th). It may appear that Venus being in the 12th house weakens the ninth house. This is not so, because Venus in the 12th house is highly beneficial and is said to confer all prosperity. However Venus is afflicted by the conjunction with the Sun and **Kethu** and with the 8th Lord Mercury, There is also the

evil aspect of Rahu. It is to be noted that Venus is occupying Saturn's sign while Saturn is occupying Venus. sign (**parivarthanam**). This means that the native would enjoy the signification of the ninth house. Coming to the significations of the ninth house Sun the Pithrukaraka is afflicted by conjunction with Kethu, by the enemy Venus and by the aspect of Rahu. The conjunction with mercury as the 8th lord is certainly harmful but Mercury is also the fifth lord (a trine lord) and Sun is the lord of a quadrant (seventh). Conjunction of a trine lord with a quadrant lord is a special combination and is a Raajayoga.

More than these afflictions, the occupation of the 12th house by the Sun indicates separation from and difference of opinion with father. This separation might be because of higher education (9th house) and consequent separation (12th house). The other significator of ninth house, Jupiter is posited in the 11th house in its own sign. Jupiter is also the lord of the second. As eleventh lord Jupiter acquires maleficity. Yet as the significator of the ninth house for matters of higher education, spiritual and religious matters etc., Jupiter is favourable because of the occupation of 11th house and on account of the aspect of the Ascendant lord. Moon's aspect is not quite favourable here.

It must be noted that the ninth house is very good for the native, but for a little separation from parents (both the fourth lord and the ninth lord are one and the same-Venus and it is posited in the 12th) A strong ninth house confers longevity as well.

It is a general principle to divide the signification of each house into intrinsic (**Aabhyanthara**) and extrinsic (**Baahya**) significations. For instance the ninth house signifies father and also good habits, among many others 'father' is classified into extrinsic and good habit into intrinsic **signification**. When the house is strong but not related to the lord of the house, indications of the house are to be read with respect to the extrinsic signification and when related to the house-lord intrinsic significations are to be given importance. According to the dictum in Prasnamaarga,

*Yadyallagnaadibhischinthyam
Thatthathswaami samaagamae
Aabhyantharam bhavaeth-sarvam
Vigneyam baahyamanyadhaa*

(For each house if it is in conjunction with the lord, the **intrinsic** significations are to be judged from it. If there is no conjunction with the lord the house has to be judged with respect to the **extrinsic** significations.)

Consider the following horoscope **now**:

Ascendant-Sinha; Kethu in the second, **Moon** in the fifth, Rahu in the 8th, Jupiter with Sun and Mercury in the ninth, Venus with Mars in the tenth and Saturn in the eleventh .(**Please** prepare the horoscope yourself)

The ninth house is Mesha where the lord of the ascendent is in exaltation, along with the lords **of the** fifth and 8th (Jupiter) and the lord **of the** houses 2 and 11 (mercury) However the ninth house is flanked by two natural malefic Rahu and Mars, (It might be argued that Mars is not a malefic for Simha Lagna, for it owns a quadrant-fourth-and a trine ninth-house and hence is a Yogakaraka. If so Venus has to be considered a malefic on account of the lordships of the third house and of the tenth house, a quadrant. Thus the significator **of the** 9th house is flanked by malefic. Note that the significator **of the** ninth house is also the lord **of the** Ascendant.

The 9th lord Mars, also being the 4th lord is himself a Yogakaraka and is in conjunction with the lord of the 10th Venus. The combination **of the** 9th and 10th lords is very auspicious especially because the conjunction is in the 10th house itself. (Moreover Mars in the 10th is very favourable).

With these points in mind one can predict about each matter indicated by the ninth house. In any analysis we must concentrate upon the particular signification and significator.

When we judge about the native's factor there are good and evil relations. The result also should be mixed. As described above the beneficial indications are (1) house is fairly strong with its lord posited **in a** quadrant (2) the exalted state of the significator. Hence the native's factor would be of noble birth and would be in a respectable status. However there are quite a number of malefic indications; (1) The **significator**-Sun is in the concerned house itself. (2) The significator is in conjunction with the 12th lord of the house and the sixth lord of the house (3)The significator is flanked by malefic (4) The lord of the ninth house is in conjunction with the Venus which owns the second and seventh (Maaraka positions) houses **of the** 9th house. (5)The lord of the 9th house is flanked by malefic, (Note also that the ninth house is occupied by the 8th lord Jupiter and the lord of 11th (Mercury)).

It is not surprising that the native's father did not live long. He died when the native was enjoying the period of the 8th lord (Jupiter) which is also the lord **of the** 12th house with respect to the ninth.

Consider another example in which the native lost his father

within an year of the native's birth. Please draw the sketch.

Ascendant-Vrischigam, Jupiter in the second, Mars in the third (exalted), Saturn with Rahu in the fourth, Sun with Venus in the sixth, Mercury in the seventh and Moon with Kethu in the tenth.

Note that the significator is aspected and combined with malefic.

Foreign Travel

Whether a native would travel to places far away from his native place is to be judged mainly from the ninth house and its lord. The twelfth house and its lord are also important factors. Movable signs and watery signs have strong relations to foreign travel.

The lord of the twelfth house from the lord of Lagna, if posited in an inimical sign or if weak the native would have to travel to foreign countries. Further, the lord of the Lagna should be occupying a movable sign and should be aspected by planets from movable signs should be occupying a movable sign and should be aspected by planets from movable signs.

Usually foreign travel is conferred on the native during the Dasa, Bhukthi or chhidra of the planets posited in the ninth, of the planets aspecting the ninth or of the lord of the ninth.

Depending upon the nature of the lords and significators connected with the ninth house, the reasons for the foreign travel can be predicted. When the fourth house (education) is related to the 9th, the foreign travel would be for purpose of higher education or for teaching. When the tenth house is related to the 9th, the journey would be for earning the livelihood. When related to the sixth, the travel is due to employment. When the Lagna is weak and the 9th is related to the sixth, the travel might be for treatment. When the eighth and twelfth house are related to the ninth, the travel would be related to smuggling, drugs and such unlawful deeds.

When Saturn, Jupiter, Lord of the ninth and the lord of the 12th are very favourable and strong, the native might establish monastery or aashram in a foreign country.

Take for example our model horoscope. We have discussed about the 9th house more with respect to the father. Note that the lord of the ninth which is also the 4th lord (Venus) is posited in the 12 and is in Parivarthana with the 12th lord Saturn which is also the lord of Lagna. The lord of 12th house from the lagna lord is Mercury which is not in an inimical sign, but is not very strong due to afflictions and is posited with the 9th lord and is posited in the twelfth house from the Lagna-lord is Mercury which is not in an

posited in the twelfth. Mercury is also the significator of education; and it is in conjunction with Venus the lord of 4th; both of them are posited in the 9th from the 4th, We had predicted for the native, separation from parents and this **separation** would be related to education. The native might leave his home, A strong Jupiter and strong Saturn flanking the 10 house indicate highly religious deeds and the foreign travel can be connected with a philosophic or religious mission.

In the horoscope given below, the native has undertaken a number of foreign travels all connected with education. The Ascendant is in a movable sign. Jupiter and the lord of 9 and 12 Mercury are also in movable signs. The 11th lord and the **lord of Lagna** are in watery signs.

The following is a horoscope of a native who has undertaken

Asc Sun	Rahu	Venus	
Mercury			Mars Saturn
Moon			
Jupiter		Ketu	

	Rahu		Mercury	
Venus	1	Sun	11	Moon
2		12		10
		Jupiter		
Mars	3		9	
Saturn				
4		6		Kethu
		5		7

foreign travel for the propagation of Indian culture and religion:

Ascendant in Dhanus, Sun, Venus and Mercury in the 2nd, Mars in 5 th, Kethu in 6th, Saturn with Moon in the 10th and Rahu in the 12 th,

Pilgrimage

The 9th house signifies pilgrimages. In the past , and even today, Indians consider pilgrimage as a very sacred and good deed and a means of cleaning oneself. There is the saying,

"Kaasyaam thu maranaath Mukthi:"

which means that one attains salvation by death at Kaasi (Varanasi) Though pilgrimage is still important for all Indians, the **aums** have been extended to include enjoyment and learning. There are several special combinations in the horoscopes called -Yogaas- indicating pilgrimage, about which we would discuss in later units.

Usually, pilgrimage would be undertaken in the period of the fourth lord. If Jupiter is in conjunction with the lord of 5th, 7th, 9th or 10th house in a watery sign the native might die during pilgrimage. When the lords of 9th and 10th join, the native might undertake long pilgrimages. So also, Jupiter aspecting ninth house indicates the possibility of holy bathing (**Theerthasnaana**).

UNIT 31

The Tenth House

The 10th house is a difficult one for prediction in any nativity and at the same time is a very important one as it signifies the profession or occupation, means of **livelihood**, honour and dignity, fame and the **like**. wisdom, foreign travel self-respect, temples, inns and taverns, Servants are also indicated by the house. Prasnamarga describes the indications by the sloka;

Daevalaya Nagara Sabha Maargaalaya

Dasa Sarvakarmaani

Aagjnaalambana - maetath sarvam

Chinthyam hi dasamaena.

(Places of worship, city, meetings and meeting places, courts, **inns\hotels\taverns**, servants, power, dependence, all these are to be judged from the 10th house).

Paraasara summarises the indications thus:-

Raajyam-chaakaasa vrithim cha,

Gaanam cha Pitharam thathaa

Rnam chaapi pravaasam cha,

Vyoma sthaanarmireekshayaeth

(Country, heaven, occupation, singing, parents, debts, **journey-these** are to be divined from the tenth house also known as the sky-house). The tenth house is the most important among the quadrants, other than Lagna.

The 10th house is a headache for the astrologers **of the present time**. Due to the very fast changes in all aspects of life, the indications from the 10th house become very complex and full of diversities. As a result the exact analysis **of the** 10th house requires very much experience and skill. But, most **of the** customers who would approach the astrologer, would be doing so with some problem associated with the 10th house - profession/occupation. If the astrologer is not able to provide a satisfactory solution, the customer would naturally **ridicule** not only the astrologer but also Astrology. Therefore, handling the 10th house matters be done with extreme **care**

Due the diversity of the significations of the 10th house, the number of significators also are several. Generally Jupiter, Sun, Mercury and Saturn are said to be the indicators of the 10th house. But we have to include all the planets in the list.

As for the other houses, the 10th house is also examined by considering the house, its lord and the significator. But when we judge about the profession/occupation we must consider the stronger key planet of the nativity as important as the 10th house and its lord.

If the 10th house or the planets occupying the 10th house are aspected by benefic, the native will enjoy success and good results in his profession. For instance when the Sun Rahu are posited in the 10th house and are aspected by Jupiter, the native would be a politician. When both Sun and Mars are aspected by Jupiter, the native would be a politician. When the Mars is strong the native is likely to become a doctor or physician.

The modern man has a multitude of means of livelihood and occupations. Teacher, Mathematician, Scientist, Philosopher, Practitioner of medical sciences, Astrologer, Astro-scientist, Psychologist, Advocate, Judge and the like are grouped together as the category occupied with intelligent work. Politicians, Bank Employees, Industrialists, Traders, Capitalists, Auditors and the like are grouped as those in financial professions.

Musicians, Cinema and Drama actors, Dancers, Instrumental artists, Sculptors, Poets, Painters and the like are grouped as artistic professionals.

Labourers, Peasants, Farmers, Press Labours, those involved in muscular jobs and similar with the products obtained by the effort of others, form a separate category.

We may go on like this, grouping the lakhs of occupations but if the Astrologer, who has only a bit of paper named horoscope before him with just the 10th house to indicate all these, makes a slight mistake in his predictions about the native's occupation, the so called rationalists would howl at him. and stamp him as a cheat and declare that Astrology is superstition.

Generally intelligence-oriented occupations are judged from Mercury and Jupiter, art based occupations are judged from Venus, economics-oriented professions from Sun, Moon and Mars, trade from Mercury, occupations involving physical labour from Saturn and common employment from Rahu and Kethu.

The 10th house is like a vast ocean which cannot be explored

completely even by research lasting for a life time. Now let us try to analyse the 10th house of our model horoscope.

In the examination of the 10th house we have to examine the 10th house, the planets aspecting the 10th house, the planets occupying the 10th, the lord of the 10th, the planets aspecting the lord and similarly the 10th house from Moon also. People of advanced knowledge will examine the constellation also where the 10th Bhava lord is posited, and the planet occupying the Nakshatra of the planet posited in the 10th Bhava. In the model horoscope, the 10th house is Vrischigam, the watery sign owned by Mars. The house is devoid of any planet, and it receives no aspect except the aspect of the lord Mars. However it may be noted that the house is flanked on either side by strong Jupiter and an even stronger Saturn (exalted). This gives very good strength to the house. The lord of the house is again very strong, occupying its Moolakshetra (Mesha). Mars occupies the 6th from the house and aspects the house. The lord is aspected by Jupiter from the 11th house and by the Lagna lord Saturn both very strong. The 10th lord Mars is also the lord of the 3rd and is the significator of brothers occupying the 6th from the house. This suggests two things. There would be obstacles in matter pertaining to profession and might involve in some difference of opinion with brothers in matters pertaining to profession. The native might be an advocate or a judge or a teacher or a leader or a religious man. The influence of a strong Saturn is important in this horoscope. There is very likelihood that the person might be a teacher and in later years he would turn to spiritual matters because the Karma Bhava (10th house) is flanked by strong Jupiter and strong Saturn, both aspecting Mars the 10th lord. Moreover, most of the planets are in movable signs and the native might undertake foreign travel and pilgrimage, as we discussed in the previous unit. The houses 1, 5, 10, 9, 12 have strong connections with Saturn, Jupiter and Ketu, the planets responsible for liberation. And the planets crowd in the 12th. Naturally the native would turn into a spiritually elevated person and would spend a lot of his earnings in good spiritual deeds. The aspect of Moon in the 11th house and the lord of the Dhanabhaava (2nd) and significator of wealth posited in the 11th also indicate ups and downs in the earnings due to expense for sacred deeds.

It is difficult to predict with this much detail alone in the chart, that is, without the exact longitude of the planets -the exact profession. However in the above we have given the importance to the higher education of the native and the strong aspects of Jupiter

and Saturn. The strong exalted Saturn aspects Jupiter and is involved in Parivarthana with Venus the Yogakaraka and it is the combined aspect of this Saturn and Jupiter which falls on Mars. So the 10th house lord, though strong, being posited in the 6th to the 10th, the native is more likely to take up a profession signified by Jupiter and strong Saturn, rather than the one signified by Mars. Jupiter is the 10th lord from the Moon. So it is more reasonable to predict a teacher's profession. **The** key planets in the horoscope are Venus and Saturn of which the exalted Saturn is the most powerful, especially because it is very much in co-operation with Venus.

Now, here is a horoscope of an officer in the army. Try to analyse his 10th house yourself.

Ascendant in Dhanus, Saturn and Jupiter in the first house, Sun, Mercury and Venus in the fifth, Kethu in the 6th, Mars in the 9th, Moon in the 10th and Rahu in the 12th, (It is always safer to consider the asterism in which the planets are posited. It is found that the planets posited in an asterism (star) would give the results of the lord of the star. More about this would be discussed later).

It would be useful to know the planets associated with each profession. The following list is not exhaustive but only a collection from several experienced astrologers.

Now try to get a few horoscopes of persons known to you. Try to correlate the occupation of each native with the indications of the 10th house. If you want to predict correctly the profession it is essential that you should have examined several horoscopes of several persons. Horoscopes with exact longitude of planets will be more helpful in correct prediction. We shall learn about the necessity of longitude in horoscope in later lessons.

An alphabetical list of occupation suggested by various planets are given in the ensuing pages as a general guideline to the students.

Occupation	Planets		
Acid manufacture	J, V, Mn, Ms	Casting metals	Ms, S
Advocate	J	Communications	Mc
Aluminium	V, Ms	Cottage Industry	S
Atomic energy	Sn, Ms, J	Coffin	S
Automobile	V, Ms	Child care	Sn
Auditor	Ms	Cemetery	S
Armoury	Ms	Circus	Sn
Army	Ms	Cooperation	J, V
Ayurvedic Medicine	J, Ms, V, Sn	Cinema	V, Mc, J
Asbestos	S, M, Mc	Cement	V
Agency	Mc, J	Cable	Mc
Aeroplane	S, V, Ms	Calendar	Mc, J
Airconditioning	S, Ms, V	Charcoal	S, Ms
Architect	Mc	Clerk	Mc
Accountancy	Mc	Coal	S
Accountant(mines)	J, Me, S	Catering	Mn
Accountant(Jail)	J, Mc, R	Chair	V
Advertisement	J, Mc	Coffee Plantation	V
Artist and work of art	V	Cashier	J
Agricultural tools	S	Cartoonist	V
Astrology	Mc, J, s	Coaltar	Mn, Ms, S
Auctioning	Mc, J	Copper	Sn
Astrologer	Mc, S, J	Cooling	S, V
Barber	Ms	Dress	V, Ms
Battery	Ms, V, Mc, Mn	Drawing	Mc
Beautician	V	Driver	Mc
Building work	S	Defence	Ms, Sn, S
Butchery	Ms	Documents	Mc
Brick	V, Ms	Dentistry	Ms
Brush	V, Sn, S	Dye	• V
Boxing	Ms	Decoratory materials	V
Boiler	Ms, Mn, Mc	Domestic tools	• V
Bank	J, Mc, Sn	Diary	Mn
Bakelite	Ms, V, s	Diamond	Sn, V
Broadcasting	J, V, Mc	Embroidery	V
Block making	V, Sn, Mn, Mc	Eye specialist	V, Sn, Ms
Begger	S	Entertainments	V, mc
Beverages	Mn	Excavations	S
Book	Mc, J	Engine	Ms
Bread	Mn	Education	J, mc, S
Cap	V	Electricity and	
Cotton	Mn, V	Electrical things	mc
Cooking	Ms, V, Mn	Estate	mn
Cosmetics	V	Foreign Affairs	mn, mc, Sn
Chemicals	Ms	Fertilizer	ms, S, V
		Fish industry	mn, ms, V, S
		Flower merchant	V
		Heater	ms, mc, V

Hotel	ms, V, mn	Petrol	S, Mn
Handloom	mn, mc, ms	Paper	Mc
Health	Sn, ms	Pipe	Mn, Ms, mc
Iron	S, ms	Police	Ms
Iron articles	ms,	Postman	Mc
Instrumental music	V	President	Ms, J, V, S
Ice making	S	Plastic	Mn
Ink	ms, V, mn	Peon	S
(in watery signs)		Plumber	S
Industry	Sn, ms, mc	Photography	Sn, V, mn
Ivory	mc, S, V	Radio	J, V, Mc
Journey	mn	Railway	V, Mc
Journalist	mc	Rice mill	Ms, V, Mc
Judge	ms, J, V, S	Rubber	V, Mn, Mc
Literature	J	Rulers	Sn
Lecturer	J	Research	Mc, Ms
Law	J, ms, Sn	Real estate	S, Ms
Lozenges	ms, V	Steel	S, Ms
Lock making	ms	Ship building	Mn, S
Leather	S	Stones	S, ms
Labour department	S, mc, ms	Sculptor	V
Lens	V	Sacrifice	S
Mica	V, S	Silk	V
Medicine making and		Sugar	V
trade	ms, Sn	Sweets	Mn
Motor car	V, ms	Silver	Mn, V
Management of temple	J	Spiritual matters	J, S
Mine	S	Spiritualism	J, S
Mining engineer	S, mc, V	Surgery	Ms
Musician	V	Scientific Instruments	V, Mc
Messenger	mc	Sanitary works	V, Mc
Money transaction	Sn	Social work	V
Modern articles	V	Sarees	V
Member of parliament	Sn, mc, J	Spices	V, Mn
Milk	V, mn	Secretary	Mc, Ms, J, Sn
Magician	mn	Salesman	Mc, J
Minister	Sn, J, M3, V	Soap	V, Ms
Medicine	V, mn	Steno	S, Mc, Mn
Marine Engineer	mn, mc, Ms	Stationary	Mc
Metallurgy	Ms	Tomb	S
Nurse	Mn	Temple headpriest	J
Officer	Sn	Tobacco merchant	J
Oven	Ms	Translator	Mc
Oil Seeds	Mn	Tunnel	Ms
Press	Ms, Mc	Theatre manager	S, Sn
Painting	V, Mc, Mn	Tailor	Ms, V
Peoples's representative	J	Timber	V
Provision store	J	Transport	Ms, V, Mc
Power house	Ms, Mc, V	Typist	Ms, Mc
Priest	S	Telephone	Mc
Pencil	Mc, S	Television	V, Ms, Sn, Mc

Tin	J	
Tanning	Ms, Mn, V, S	
Taxi	V, Mc, Ms	
Travel agents	J,	Details of Abbreviation of
Textile	Mn, Mc	Planets
Teaching	mc, J	Mn — Moon
Tools	ms , mc	Mc — Mertury
Trenches	ms, S	Ms — Mars
VIP's	Sn	S — Saturn
Watchman	S	Sn — Sun
Work shop	ms, S	J — Jupiter
Water supply	mn, ms, mc	V — Venus
Yarn	mn, mc	

The Eleventh House

UNIT 32

The 11th house is very important as it has to be examined in relation to other houses **for judging** those houses, It is the house of income, and represents all gains, fulfilment, profit, elder brother/sister, well-wisher friends, earnings, relief **from** suffering, joy, left ear etc. Prasnamarga summarises the indication thus.

*Sarvaabheeshtaagamo Jyaeshta-
bhraatha, jaathaa: Nijaatmajaa.
Vaama kārnoa-rthalaabhascha
Chinthya-hi-ekaadasaena thae.*

(Realisation of all desires, elder brother, children born to the native, left ear, gain of wealth- these **are** to be judged **from** the 11th house. One need not be surprised at this phrase. The dictum is to be used in **Prasna-horary** astrology- also.

The queries regarding the existing children are indicated by the 11th house. So one need not wonder how the 11th house of a 'child' would indicate about the children 'Born' to the native.)

According to **Paraasara**, the 11th house is described as:

Naanaa Vasthu Bhavasyapi

Puthra - jaayaadihasya cha

Aayam Pasu - Samrudhim cha

- *Bhavasthaanannireekshayaeth*

(Gains of several things, wife etc **of** the son [the 7th house of the 5th house], profits and income, prosperity and wealth (cattle) are to be observed in the 11th house known as the **Bhava-sthaana**)

When **benefics** occupy the house the native would earn through normal means whereas if the house is occupied by **malefics** the native would make money through unlawful means as **indi-**

cated by the planet. So also on occupation of the house by strong planets, the native will have landed assets, vehicles, good residence, and other living comforts.

As in other houses one has to analyse the various factors - the house, the lord, the significator. Let us examine the 11th house of our model horoscope first. The 11th house in Dhanus, occupied by the lord Jupiter which is aspected by the exalted Lagnaadhupa (Saturn) from the ninth house. The house is also aspected by Moon from the fifth house. This aspect is not beneficial to the house as moon in a planet indicating waxing and waning. So the 11th house indications would have 'ups' and 'downs'. Further the moon is the lord of the 6th, and the 8th house is not applicable to Sun and Moon as they have one house only.

Regarding the lord of the house, it is posited in the house itself and hence is strong. The strength is further increased by the aspect from the lord of the second house (house of wealth). Hence the native would be gaining wealth through lawful means and he would enjoy it, but he is to face **difficulties** too intermittently.

In fact the fulfilment of the indications of each house is to be judged from its relations to the 11th house. For instance, the lord of the second house is aspecting the 7th house and is posited in the 11th. So the relation between the houses 2, 7, 11 is very clear and we can conclude that the native will have to enjoy a married life.

The general significator of the 11th house is Jupiter.

The indications of the 11th house in this nativity are clearly of a strong house and would be enjoyed by the native. Further, each planet associated with the 11th house through aspects, conjunction, exchange of signs or otherwise would gain the conferring ability of their respective signification. For instance the 11th house lord aspects the lord of the 10th (Mars) and we have already seen the importance of this aspect in deciding the occupation of the native. (See previous unit).

Matters regarding the elder brother (sister) are also to be judged from the 11th house. The **benefic's** aspects and conjunction in the 11th house and also a strong (Mars) and Jupiter would indicate the well being of the elder brother. This is so in the model horoscope.

Thus the relation of the 10th lord with the 11th house indicates gain of younger brother of the significator of the seventh house with the 11th gain of spouse and so on.

Now try to judge the following horoscopes with reference to the 11th house.

Example: 1 Ascendant in Mithuna, Venus in the first, Saturn in the 2nd, Mars in the 3rd, Kethu in the 5th, Moon and Jupiter in the 7th, Sun with Mercury and Rahu in the 11th.

Example: 2 Vrishabha Ascendant; Rahu, Saturn and Mercury in the 5th, Sun and Jupiter in the 7th, Kethu in the 9th, Venus in the 10th, Sun and Mercury in the 12th.

Example: 3 Kanya-Lagna; Mars, **Rahu** and Moon in the 3rd, Jupiter in the 4th, Saturn in the 7th, Kethu in the 9th, Venus in the 10th, Sun and Mercury in the 12th.

Example: 4 Vrishabha-Lagna; Venus in the 1st house, Mars in the second, Rahu in the 3rd, Saturn in the 6th, Moon in the 8th, Kethu and Jupiter in the 9th and Sun with Mercury in the 12th

In this horoscope the 11th house has no occupant and is not aspected by any planet. The lord of the 11th is also the lord of the 8th and occupies the 9th with a malefic in a debilitated state. It is also aspected by the 12th (and 7th) lord Mars and a malefic Rahu. The significator Mars is posited in the 2nd (12th to 3rd) and in an enemy's sign. Mars is also the lord of the 12th **house** Jupiter and Mars are both weak and afflicted. The 11th house is also weak. No wonder that the native did not have any co-borns.

Example: 5 Ascendant in Dhanus; Moon in the 4th, Kethu in the 6th, Mars in the 7th, Sun and Jupiter (exalted) in the 8th, Venus with Saturn and Mercury in the 9th, and Rahu in the 12th.

This is a nativity of a person who had good gains and is also an equal loser. The native was a prince who lost all his status when India became independent. You can see both beneficial and also the evil factors. Note that the lord of Ascendant is in conjunction with the 9th lord and is exalted. The 11th lord Venus is posited in the 3th which is 12th to the 10th (Venus in the 12th of **any** house gives prosperity to that house). Also it is the 11th **of the** 11th. It is in conjunction with two friendly planets. However take a closer look at the **nativity**. The Jupiter is occupying the unfavourable 8th and is related to Moon the 8th lord of Parivarthana (Exchange of signs). Also Moon is **aspected** by Jupiter is flanked by malefic. (3rd and 12th lord Saturn and Mars). The 9th lord is posited in the 8th. Hence, by birth the native should enjoy noble stands but has to lose the honours and wealth at the appropriate periods and bhukthis.

The Twelfth House

Unit 33

The last of the houses should necessarily be signifying the end of one's **life-Moksha**. The 12th house also indicates, losses, **separation**, investment, expenditure, left eye, leg, divine wisdom, liberation, hospitalisation and the like, Prasnamaarga describes the 12th house thus:

Paapam Vyayam cha Pathanam

Niryam Vaamamambkam

Stithaanabhhramsamcha vaikalyam

Dwadasena Vichinthayaeth.

(Sins, expenditure, fall into hell, left eye, displacement (from status and native place) danger to limbs etc are to be judged from the 12th house).

Paraasara describes the house as follows:

Vyayam cha Vairivrutthaantham

Rippham-anthyaadikamatthaa

Vyayamcchaiva hi jaaneeyaa-

*dithi sarvathra **Buddhimaan.***

(Expenses, matters about enemy, suffering, liberation salvation and separation] are to be judged by the house of expenditure-the '**Vyayabhaava**').

The 12th house is also known as **the** Durithabhaava or house of suffering and the house of loss or separation. Though it is the house of expenses, if related to **benefics** the native would spend for good deeds **and** if related to malefics the expenses would be for wicked and bad purposes. When the 12th lord is aspected by Jupiter the native would donate money to others and would be glad in donations (**Daanaseela**). When the 9th lord is posited in the 12th, the native will spend for pilgrimage. When the 12th lord and Venus are strong the native would enjoy Pleasure (sayana **sukham**). If a weak Venus is connected with the 12th house, expenditure would be caused for the sake of women. Weak Sun posited in the 12th signifies loss of money due to confiscation by the Government. Mars in 12th indicates expenditure on account of legal procedure and the like. Weak Moon in the 12th foretells expenses for treatment. Weak 12th lord, if related to the 4th house expense would be for the sake of mother, Likewise relations to 5 and 9 indicates children and father respectively.

Venus in the 12th house is exceptionally good and confers prosperity and comfort. Venus strengthens any house by occupying its 9th or the 12 to its lord or **significator**.

The lords of 2nd 12 along with Venus cause blindness from birth if they occupy unfavourable positions. When a weak Moon is connected with the 12th house, the native would suffer night-blindness.

The 12th house is as important as the 10th house in modern life as it signifies taxes, profit and loss, poverty, tax-raids, quarrels and legal proceedings, smuggling, black money, imprisonment, hospitalisation etc.

In our model horoscope the 12th house is Makara owned by the lord of Ascendant itself. It is occupied by the seventh lords (Sun) with the 5th and 8th lord Mercury, Venus the lord of 9th and 4, and Kethu. We have already discussed during the discussion of the 9th and 10th house about this distribution. The lord of the 12th is very strong and is by Rahu. The significator of the 12th house is Saturn,

Since the 12th house is strong and is related to Saturn, Venus, Kethu, Mercury and Sun. And the houses 4, 5, 8, 9, 7, Saturn is in Parivarthana with the Yogakaraka, Venus, (lord of 4 and 9) the native would have to leave the parents and native place. He would separate himself from the family. However, he would spend and travel for very good purposes-spiritual in nature (read the discussion of the 10th house). Due to the relation to the significators of Moksha-Kethu, Rahu, Saturn and Jupiter the native would attain Moksha.

Let us analyse a few more charts.

Example: 1. **Kumba-** Lagna; Mars in 2, Sun with Mercury in 3, Venus in 4, Kethu in 6, Moon in 7, Jupiter in 8, Saturn in 10 and Rahu in 12. Rahu is posited in the 12th, which is aspected by Jupiter, Saturn and Kethu. The native thus became a leader and social worker helping others.

Example: 2. Lagna Mithuna, Jupiter (exalted) in 2; Kethu with Moon in 3, Saturn (exalted) in 5, Mercury, Venus and Mars in 8th, Sun and Rahu in 9th.

The 12th lord Venus is posited in the 8th along with the lord of Ascendant (Mercury) and the 6th and 11th lord Mars. The 12th lord Venus and an exalted Jupiter aspect each other. Jupiter is the 10th lord and the significator of spiritual matters. Position of Venus in 8 and the position of 7th lord (Jupiter) in the 8 to the 7th made the native unfit for a married life, but due to the significators of spiritual matters aspecting one another (Saturn, exalted aspecting and exalted Jupiter and Jupiter aspecting the 12th lord posited in Saturn's with the Ascendant lord), the native became a sage with divine wisdom. Also, due to the position of the 12th lord in the un-

favourable 8, along with the lord of ascendent and a very malefic Mars the native had to suffer imprisonment also.

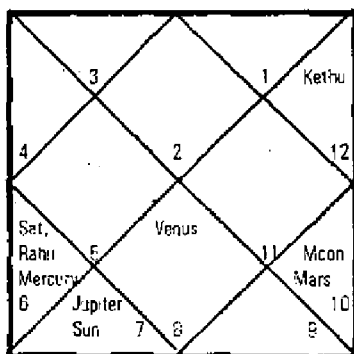
Example 3: Ascendent Thula; Sun, Mercury And Kethu in the 1st house; Mars in 4th (exalted) Jupiter in the 6th, Rahu in the 7th; Venus and Moon in 11th and Saturn in the 12th.

This nativity is that of a Sanyasi. Note the position of the 5th lord Saturn in 12 and is aspected by Jupiter occupying own house which is a sign of Moksha (the signs kataka, Vrischika and Meena are signs of Moksha). The 12th lord is also the lord of the 9th (mercury and is combined with the significator of soul Sun. Further the Ascendent lord Venus is in Parivarthana with the Aatmakaaaka (Sun).

We have now completed the analysis of the 12 houses with the nativity showing only the position of the planets—that is without the exact longitudinal positions within exact signs. Yet we have been able to predict quite a lot about the native in a general way. This is certainly not sufficient. We have, in our discussion come across several difficulties to predict exactly. However, with the longitude of planets, yogas, relations of planets to asterism, and other indications we would become exact and precise in our prediction. This would definitely demand in addition to experience and knowledge, a good lot of divinity which can be achieved only through constant effort and 'Saadhana', Not only for Astrology, but for every branch of knowledge, that 'gift' is essential and it can be gained by anyone in due course by meditation, concentration and continuous dedicated effort and involvement.

Now go through all the previous units again and make sure that you have become an Astrologer. And we are giving below a horoscope for you to analyse yourself. find out the relations and factors characteristic of the chart. A few facts about the native are given for guidance. These are to be actually derived by you from the chart.

Ketu		Asc	
Moon			
Mars			
	Venus	Jupiter Sun	Saturn Rahu Mercury



1. The native was lavish and spent a lot for the sake of his dependants (12th house).

2. Though he enjoyed his bedmate for some time in due course the Sayanasukha diminished (12th house).

3. Among the 6 brothers 2 died.

4. **He was an industrialist and had a number of factories**, concerned with Automobiles.

5. His father, starting from a humble life gradually rose to be the owner of a big ~~factory~~ His father died in the Jupiter's period and Venus sub-period of ~~the~~ native.

6. The native went abroad in the Jupiter's period and Jupiter's sub-period for education.

7. The marriage of the native took place during Jupiter's ~~period~~ and Saturn's sub-period. His wife was beautiful and intelligent. The married life was long and happy.

8 The native was of average life-span and died ~~in~~ his Saturn-Dasa, Rahu's sub-period.

Lords of Constellations Nakshatraadhipas

UNIT 34

Stars in Judgement of the Houses and Analysis of Nativities.

So far we have discussed the general rules and described their applications without using one important factor which has a chief role to play, i.e., the influence of the star-lords. This has been purposely avoided for two reasons. Firstly, it was to spare the beginner from a possible confusion. Secondly, in **traditional** Astrology this aspect, though recognised, is not very popular. However, today the lords of stars and the stellar positions of each planet are given an

important place, like the lords of houses, the significators etc. This branch of Astrology is known as stellar Astrology about which we will discuss only in an elementary way. Detailed study is outside the scope of this course and those who want to learn more about it are advised to consult suitable books on the subject.

Before you begin to learn this unit it is desirable to revise Unit 4, where subdivision of the zodiac into 27 asterisms and the angular spans (longitudinal width of each asterism) has been given. As described in unit 4 stars are considered fixed in the heavens and the sole planetary belt Zodiac is divided into 27 asterisms and the angular span (longitudinal width of each asterism) has been given. As described in unit 4 stars are considered fixed in the heavens, and the sole planetary belt Zodiac is divided into 27 equal angular zones sections called constellation or Nakshathra occupied by each star. In this way each star zone or constellation would be $360/27 = 13^\circ 20'$ (13 degree 20 minutes) degree is called Bhaaga and minute, Kala which is $1/60$ of a degree, $1/60$ of a minute, or Kala is a second or Vikala so that.

60 Vikala	=	1 Kala
60 Kala (Minute)	=	1 Bhaaga (Degree).

These units, minute and second are not to be confused with the units of time with the same names. Sometimes the confusion is avoided by describing degree, minute and second describing angles as degree of arc, minute of arc and second of arc. Minute is indicated by a single prime (') and second by double prime (").

To have reference to direction, the time (imaginary) between the earth and the distant star Aswini (Aries - star 3) is taken as the starting point, Measuring $13^\circ 20'$ is named by the constellation Bharani (Aries is a Mus-3) and so on. Each successive zone is named after the star or group of stars located in the direction of that zone. So a star represents a particular angular sector of the zodiac and not the twinkling objects as understood in daily use. The zodiac is also divided into 12 sectors of 30° span and each such sector or sign (Rasi) is governed by one of the seven planets. The signs are named from Mesha to Meena which we have already learnt. The position of each planet at the time of birth or the distribution of the planets in the sign is represented in the birth chart, as already described.

Usually the star at birth means the zone of the star in which Moon is posited at birth. However, for each planet there is a stellar position, like its position in the sign which can be found from the exact, longitude of the planet (See Unit 4). Aswathi is within $13^\circ 20'$ to $26^\circ 40'$ and so on. Therefore at the time of birth each planet can be

said to be posited in a particular star. For instance, if the longitude of the Sun is 15° in Vrishabha ($=45^\circ$), we can say that Sun is in the zone of the star Rohini ($40^\circ - 53^\circ 20'$). In the same way we can find the constellation or star zone occupied by each planet, from the exact longitude of the planet. So now you will be able to distinguish the object star used in common usage (the twinkling object) and the star in Astrology, the zone measuring $13^\circ 20'$ where that star is posited.

The 27 stellar zones are governed by all the 9 planets in the sequence given on Unit 4. Starting from Aswini each star is governed by the planets Kethu, Venus, Sun, Moon, Mars, Rahu, Jupiter, Saturn and Mercury. The next set of 9 stars are governed by the planets in the same order, governing repeating thrice for each planet. This is natural since there are 27 stars and 9 planets.

The first set of 9 stars Aswini to Aashlesha are distributed in the first 120 degrees of the zodiac-over the four signs Mesha to Kataka. There will be therefore $2 \frac{1}{4}$ ($=9/4$) stars in each sign. (learn the stars in each sign from the table in Unit 4). The next set of 9 stars are distributed over the 2nd 120 sector of the zodiac ($120^\circ - 240^\circ$), i.e. in the signs Simha to Vrischika. The 3rd sector is from Dhanus to Meena. In each sector a planet would be having a star governed by it, so that each planet would be riding over these zones of the zodiac each $13^\circ 20'$ in span. Thus Kethu is the lord of the stars Aswini, Magha and Moola $0^\circ - 13^\circ 20' - 133^\circ - 20', 240^\circ - 253^\circ - 20'$. (See table on unit 4).

To sum up each planet governs (a) certain signs (two signs except for Sun and Moon which govern only one sign each and (b) three stars, i.e.: stellar zones (these zones are separated by 120°) each $13^\circ 20'$.

Depending on the position of each planet (longitude) we describe that the planet is occupying the particular star. And since each star is controlled or governed by a planet, we can see that each planet would be occupying the star of a planet (sometimes its own star).

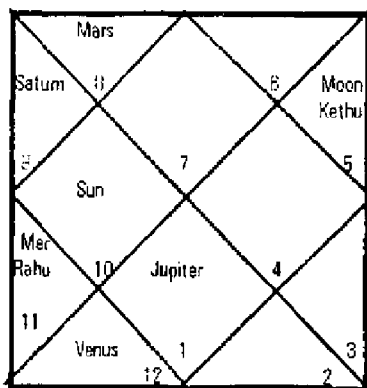
Actually we have already familiarised with the method of finding the star-lord of the Moon, in calculating the Dasa at birth. (See Unit 19). Why should we restrict this to the Moon only? Each planet would be occupying star and that star is governed by a planet. Thus new relations would be obtained between planets. Such a system, stellar position of certain planets is used in prasna but it is not very common in traditional Horoscope analysis. This is a comparatively new extension of the Hindu predictive astrology. Experienced As-

trologers definitely say that the star-lords are also equally important as the sign lords. A sign is 30" in span while a star in only 13' 20' in span, so that the predictions would be more exact. For instance, suppose in a horoscope Sun is occupying the sign Mesha. Clearly the sign-lord is Mars. We say that Sun is posited in the sign of Mars. But suppose the birth chart corresponds to about 15th of the month Mesha. So that the Sun would be in the middle of the sign Mesha i.e.. 15" . This means that of the 3 zones of Mesha the first 13° 20' is the star Aswini the next 13° 20' is the star Bharani and the remaining 3° 20' a quarter of the stellar zone in Krithika. Now as the Sun is posited 15' from the beginning of Mesha, clearly **Sun** is occupying the asterism Bharani ? Which planet governs Bharani ? Venus. So **Sun** and Venus are related. We say that sun occupies the star of Venus. It is also described by stating that the star lord of the Sun is Venus.

In fact Sun in this case would give the indications of Venus to the native. This is very important in predictions. In fact predictions without a consideration of the star-lords of each planet is likely to go wrong or at least is lacking in exactness.

One more practical example will be considered here. Here is a nativity chart.

Venus	Jupiter		
Mercury Rahu			
Sun			Moon Ketu
Saturn	Mars	Asc	



The Birth-star (i.e.. the star occupied by the Moon) is Makha 4th quarter. Makha is ruled by Kethu. Hence not only that Moon and Kethu are in conjunction, Moon is posited but in **Kethu's** star. The longitude of the Moon is 12 1' in Simha. The sign **Simha** corresponds to Magna (0" - 13 20' in Simha), Poorvaphalguni (13° 20' to 26" 40' in Simha). And the First Quarter of Utharaphalguni (26" 40' to 30" in Simha). Each 13" 20' of a Star is divided into 4 quarters (paada) of 3 20' span so that each sign would include 9 quarters of 2

1/4 stars Kethu is posited at 29° 46' in Simha and this corresponds to the first quarter of Utharaphalguni, which is governed by Sun. Thus Kethu in this horoscope would give the results which the Sun promises to confer to the native.

The longitude of the Sun is 21° **28'** in Makara and reference to Unit 4 would tell you that Sun is posited in Sravana, Nakshathra governed by the Moon (Unit 4). Thus Sun is related to Moon in 2 ways 1). Moon occupied Sun's sign 2). Sun occupied Moon's star.

In the same way the star-lords (Nakshathraadhupa) of each planet and **of the** Ascendent can be obtained.

But one would require the exact longitude (sphuta) of each planet which may be calculated from the ahnanac (Panchaanga) or better using and Ephemeris. This procedure will be described in later Units.

Before we conclude this Unit it is necessary for you to know that the zodiac is subdivided in several ways - signs, stars, hoaraas (15), decancteyas (**draekkans**, 10) and so on. These subdivisions are governed by each planet as per definite **rules** We have so far discussed 2 types of subdivision and the rest would be taken up later at the appropriate time.

Stellar Astrology, we leave at this stage and we have now to proceed to understand the characteristics of the planets and signs in greater detail.

The Planets (Grahaas)

Unit 35

• By studying the previous units we have gained some general knowledge regarding the houses and the planets. However, we must now learn about the planets in detail and about their exact longitudes.

For all astrological matters - horoscopy, predictions, horary astrology (prasna), election of time (Muhoortham) etc. the basic entities are the planets, stars, signs and houses. While planets are concrete objects (except Rahu and Kethu) the houses and the signs are abstract concepts. The stars are the imaginary zones occupied by the stars and are to be termed as constellations.

Stars are fixed in space (relatively) while the planets are in continuous motion. The signs are sections on the path of the planets. Though it is said that the stars also are not static celestial objects, **astrologically** we treat them as fixed. The thin ribbon-like elliptical strip of space (imaginary) around and through which the planets move is what we call the zodiac. And this zodiac is divided into 12 signs (Rasi) and 12 houses (Bhaavas).

Everything on the earth is related to the four basic astrological items - signs, stars, planets and houses. It is possible to predict about the birds and animals or trees and vegetables also. But Astrology is operating today with the limited aims of judging human beings and of helping him by analysis of the astrological pattern and enabling him to lead a comfortable and meaningful life.

When there are myriads of stars and other celestial bodies decorating the cosmic space, how is that only 27 stars (for astrological purposes one more star -Abhijit- is sometimes considered) seven planets and two nodes are taken into consideration in Astrology ? And Why ? We cannot answer these questions. We would join you in the endeavour to get these and other questions answered. For this purpose one has to learn more about astrology and practise it. If one decides that he would learn Astrology only after such ques-

tions are answered, the situation is as foolish as of the person who decides that he would start learning to swim only after measuring the depth of the oceans.

All the authoritative works on Astrology have been written in Sanskrit and that too as sloakas learned by heart and could be in a very compact form so that the dictums can readily be (Verses) recalled whenever necessary. Hence for each planet a number of synonyms are found to facilitate composing of poetry. As you would now be reading some of such original books, the synonyms of the planets are given below:

1. Sun: Haeli, Bhaanu, Chandaamsu, Ravi, **Bhaaskara**, Ahaskara, Thapana, Dinakrut, Poosha, Aurna, Arkka, Soorya, Ina, Divaakara, **Tharani**, (Majority of the above words mean that the Sun is the abode of light or heat rays).

2. Moon: Soama, Seetharasmī, **Seethagu**, **Seethaamsu**, Mruga anka, **Kalaesa**, Udupa, **Udupathi**, **Indu**, Chandra, sasi, Sasaanka, (Majority of the words mean that the Moon has cool rays).

3. Mars: Aara, Mangala, Vakra **Aagnaeya**, Kuja, Bhoo sutha, Bhoomiputhra, **Bhowma Maahaeya**, Kroora, **Loahithaanga**, Rudhira, Angaaraka, Kshithija, Prathi, veesutha (Majority of words mean that the Mars is the son of the earth).

4. Mercury: Budha, Vith, Ina, **Sowmya**, Boadhana, Chandra sutha, Chandrasoonu, Chaandri, **Saantha**, Syaamagaathra, Vidwaan, Haema, Sasija, Indusoonu (Majority of the words mean that the Mercury is the lord of Scholarship and son of moon).

5. Jupiter: Guru, Bruhaspathi, Jeeva, Angiras, Daevaguru, Prasaantha, Eedya, Vandya, Manthri, **Vaachaspathi**, Vaakpathi, Suraa chaarya, Aarya, **Daevaedya**, **Suraguru**, Amaraedya (meaning that Jupiter is the preceptor of Devas and the lord of speech).

6. Venus: Sukra, Bhrugu, Bhaargava, Bhrugustha, **Ushanus**, Kavi, Daithyaguru, **Daanavaedya**, Kaavya, **Sitha**, Asura guru (meaning that the Venus is the preceptor of Asuraas Demons).

7. **Saturn**: Sani, Manda, Pangu, **Yama**, **Kona**, **Chayasoonu**, **Chayaputhra**, Asitha, Neela, Kroora, Kapilaksha, Deergha, Dharaneesutha, Arkaputhra, Arkki, Inasoonu, (meaning the son of Sun, slow moving and black)

8. Rahu: **Tamas**, Asura, Agu, Saimhikaeya, Svarbhaanu, **Sarpa**, Phani.

9. Ketu: **Sikhi**, Dwaja, Athipaadi.

Each planet has its own function and **impact**. These Characteristics of the planets are always to be remembered for prediction. For convenience these are given below in a tabular form for

quick reference. However, one cannot always refer to the table during prediction, especially in the presence of the customer, so by constant reference the functions and indications of each planet should be learnt by heart. Practice alone will make this possible. In fact a better method to remember these is by means of small verses and this technique was followed by the great sages and masters. If you have at least elementary knowledge of Sanskrit -in fact most of us do have this- it is advised to learn the original slokas from standard books like "**Varaahamihira's** Bruhatjaathaka", "Paraasara's Bruhut Paraasara Hoara, Prasnamaarga, Jaathakaadaesa, Saraavali, Jathaka parijatha" etc.

A detailed table of characteristics of all the planets has been provided in the next pages.

Table of Characteristics of **Grahaas** (Planets)

Signification/ Character/ Function/ Lordship	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu/Kethu
	1	2	3	4	5	6	7	8/9
1.Caste	Kshatriya	Vaisya	Kshatriya	Vaisya	Brahmin	Brahmin	Soodra	Chandala & others.
2.Clour	Red-black	Milkwhite	Red	Darkgreen	Yellow	Vichitra (mixed)	Black (blue)	Blue/Blue
3.Deity (Devatha)	Agni(fire)	Jala (water)	Shan- mukha	Vishnu	Indra	Indraani	Brahma	Serpants/ Ganapathy
4.Directions	East	Northwest	South	North	Northeast	Southeast	West	Southwest/ Southwest
5.Nature	Malefic	Benefic (in bright half) Malefic (in dark-half)	Malefic	Benefic (but malefic in conjunction with malefic)	Benefic	Benefic	Malefic	Malefic/ malefic
6.Body	Bone	Blood	Marrow	Skin	Fat	Virility	Veins	- / -

Signification/ Character/ Function/ Lordship	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu/Kethu
	1	2	3	4	5	6	7	8/9
7.Metal	Copper	Bronze	Copper and uncommon metals	Brass	Gold	Silver	Iron	Lead/.
8.Gems	Ruby	Pearl	Coral	Emerald (marathaka)	Pushyarag	Diamond	Sapphire	Gomethaka Vaidoorya
9.Lordship of places	Place of worship (Temple)	Water	Fireplaces	Playground	Treasury	Bedroom.	Bushes Mines deserts	Anthills and snake- pits
10.Dress	Red silk	White silk	Read and mixed col- oured cloth	Blacksilk	Yellow Silk	Silk	Multi coloured cloth	Multi coloured wornout rags
11.Season	Greeshma (Summer)	Varsha (Rain)	Greeshma Summer	Sarat (Autumn)	Haemantha (Winter)	Vasanthha (Spring)	Sisira (Winter)	
12.Taste	Pungent	Saline	Bitter	Mixed	Sweet	Sour	Kashaya	
13.Mode of aspects	Up	Normal	Up	Slightly angular (Kataksham)	Normal	Straight (horizontal)	Down	Down

Signification/ Character/ Function/ Lordship	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu/Kethu
	1	2	3	4	5	6	7	8/9
14.Guna (nature)	Sathva	Sathva	Tamas	Rajas	Sathva	Rajas	Tamas	Tamas
15.Bhootha thathva (element)	Fire	Water	Fire	Earth	Space (Aakaasa)	Water	Air	
16.Gender	Masculine	Feminine	Masculine	Euunch	Masculine	Feminine	Euunch	
17.Time	Noon	Forenoon	Noon	Morning	Morning	Forenoon	Dusk	
18.Prakrithi	Pittha (bile)	Vaatha kapha	pittha	Vaatha pittha	Kapha	Vaatha kapha	Vaatha	
19.Shape	Square	Circular	Square	Sphere	Sphere	Big	Long	
20.Shape of body growth	Medium	Round	Low height lean	Medium	Bulky	Splendid	Thin-tall	
21.Body power	Low	Inert	Low	High	High	Inert	Low	
22.Eyes	Honey- coloured	Lotus like	Yellow	Reddish	Yellow	Lotus Like	Yellow	
23.Hair	Little	Curly	light brown	Black boy	Yellowish	Nice and curly	Hard	Old (100)
24.Age	Old (50)	Old (70)	Young boy	Adolscent	Middle (30)	Young (16)	Old(100)	Old (100)

Signification/ Character/ Function/ Lordship	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu/Kethu
	1	2	3	4	5	6	7	8/9
25.Control on	Soul, body	Mind	Strength (vitality)	Speech	Intelligence (wisdom)	Intelligence (wisdom)	Comfort making	philosophic
26.Character	Valourous authoritarian	Intelligent.	Haughty hot tempered	Humourous lavish	Truthful	Humourous lavish	truthful	Hinder
27.Longe- vity	100 years	70 yrs	16 yrs	20 yrs	30 yrs	16 yrs	100 yrs	
28.Rising mode part	By hinder (prushto- daya)	By the head	Hinder (seershodaya)	Head	By both headand back	Head	Hinder	Hinder
29.Swaroopu	Bird	Reptile	Quadruped	Bird	Biped	Biped	Quadruped	
30.Moving place	Forest mountains	Water	Forest mountains	Villages	Temple	Water	Forests mountains	Forests mountains
31.Mobility	Static	Mobile	Mobile	Mobile	Static	Mobile	Static	static
32.Time to cross a sign	1 month	2 ½ days	1 ½ month	1 month	1 year	1 month	2 ½ years	18 months
33.The limb of kaala purusha	Head to face	Neck to heart	stomach to back	Arms and legs	waist to thighs	Testicle	knees to ankles	

Signification/ Character/ Function/ Lordship	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu/Kethu
	1	2	3	4	5	6	7	8/9
34.Senses	Roopam	Taste	Roopam	Smell	Voice	Taste	Touch	
35.Doshas	Pittha	Vomiting vaatha kapha	Pittha	Fever	Vaatha kapham	Vaathu kapha Fear	Vaatha	
36.Cause of death	Fire	Water	Fire	Cold	Stomach disease	Hiccough	Hunger	
37.Period of confer- ing the effect	When entering a sign	Towards the end of the sign	Entry to the sign	Always	Middle of sign	Middle of sign	End of sign	
38.Power ful time	Noon	Begining of night	End of day	Morning	Always	Midnight	End of day	
39.Exalta- tion	Mesha	Vrishha	Makara	Kanya	Kataka	Meena	Tula	Vrishha/ vrischika
40.Debili- tation (Neech)	Tula	Vrischika	Kataka	Meena	Makara	Kanya	Mesha	Vrischika/ Vrishabha
41.Maximum exaltation	10° Mesha	3° Vrishha	28° Makara	15° Kanya	5° Kataka	27° Kanya	20° Tula	

Signification/ Character/ Function/ Lordship	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu/Kethu
	1	2	3	4	5	6	7	8/9
42.Maximum debilitation	10° Tula	3° Vrischika	28° Kataka	15° Meena	5° Makara	27° Kanya	20° Mesha	
43.Own sign	Simha	Kataka	Mesha Vrischika	Mithuna Kanya	Dhanu Meena	Vrisha Tula	Makara Kumbha	Kanya/ Meena
44.Moola thrikona	0-20° Simha	3-30° Vrisha	0-12° Mesha	15-25° Kanya	0-10° Dhanu	0-5° Tula	0-20° Kumbha	
45.nature of cloths	Thick	New	Burnt	Wet	Neither new not old	Strong	Old	
46.Friend ship	Moon, Mars Jupiter	Sun, Mercury	Sun, Moon Jupiter	Sun, Venus Rahu	Sun, Moon Mars	Mercury Saturn Rahu	Mercury Venus	Mercury/ Venus/Rahu
47.Enmity	Venus, Sat Rahu	Rahu	Mercury Rahu	Moon	Mercury Venus	Sun, Moon	Sun, Moon Mars	Sun/Moon Mars
48.Neut- rality	Mercury	Mars,Jupiter Venus,sat	Ven, Sat	Mars, Jupiter Saturn	Saturn	Jupiter Mars	Jupiter	Jupiter
49.Fruit less house	--		2nd house	4th house	5th house	6th house	7th house	

Sun(Ravi)

UNIT - 36

Sun is the **soul of Kalapurush**. (The Time Personified). If, in allegory the time is considered as Man the Sun is his soul. This indicates that as without soul there is no existence of Man so also there is no time without Sun. In the fixed space (Dik-directions) it is the **Sun** who gives life to all beings. In Astrological parlance **Sun** is the centre of all activities. In the zodiac all planets, except Sun are continuously revolving around Sun,

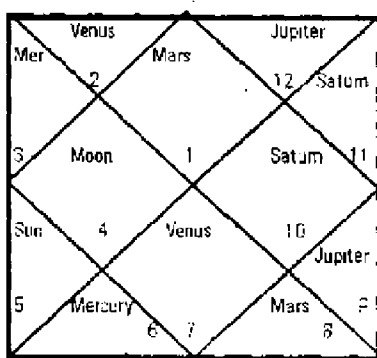
The distance at which each planet is placed from the Sun and the time taken by each planet to complete the revolution is given below:

Planet taken to complete a revo-	Distance from	Time → Sun Km. lution
Mercury	576 lakhs	88 days
Venus	1075.2 lakhs	225 days
Earth	1498 lakhs	365 days (about)
Moon		27 days hrs. 45 min.
Mars	2256 lakhs	687 days
Jupiter	7742 lakhs	4332 days (12 yrs. roughly)
Saturn	141952 lakhs	10751 days (30 yrs.)

Form this it is to be deduced that out of the planets Mercury is nearest to Sun and Saturn is the farthest. The lordships of planets are given on this basis. Kanya is near to Simha. Mercury is the lord of Kanya and **Midhuna**. The other lordships are also given on

this basis i.e.. Venus is next to Mercury, Mars is next to Venus, Jupiter is next to Mars and Saturn is the farthest. Please refer to the chart given here,

Jupiter	Mars	Venus	Mercury
Saturn	Lordship of Houses		Moon
Saturn			Sun
Jupiter	Mars	Venus	Mercury



Why is it in Astrology considered that the Sun is revolving around the earth and the earth is static while it is an approved fact that the earth is revolving around the Sun like other planets. This shift of movement of the earth on the Sun is only for the sake of convenience for calculating the longitude of the sun. Instead of son the earth is considered as stationary and the Sun moving. If and when we observe from the revolving globe it appears that we are static and things around us are revolving. You also might have experienced that when you travel in a train, or plain it will appear that the outside world is moving fast and you are static. But this does not make any difference in the calculation of speed. The earth revolves around the Sun from west to east and it appears that the Sun is moving from east to west. The earth takes 365 days 8 hrs. and 45 min. to finish one revolution around the Sun.

The Modern Astronomy has unearthed many physical qualities of the Sun like its origin, size, structure, formation, its relation with nature, the energy, different gases it contains etc. But modern researchers have not approached the study of Sun on the lines Astrology has done. In due course it is presumed that Astronomers also will direct their research in the lines adopted by Astrology.

This is because they lack the spiritualistic approach to the study of Astronomy. The same approach is made by the modern researchers of medicine also. They study only the Anatomy and physiology and not the soul, mind combination. This is separately dealt in the philosophical studies. Astronomy is handling only the soulless universe as the medicine handles the soulless body. Our seers have thoroughly analysed the impact the Sun is making on

the animal life as a whole **and** only on that basis extolled the Sun as the soul, father, eye, Valour King and other life-giving forces. This analysis they were able to make with their sixth sense (Gnanadrushti) attained by continuous penance and yogavidya. In brief all the departed souls enter the abode of Sun and from there only they start their reincarnation (**punarjanma**) and enter the womb of mother and give life to the combined ovum and sperm at the time of fertilisation. They bring with them all the accumulated instincts from the previous birth. After shedding the mortal remains at the time of death the same soul enters the Sun and remains **there**. This is the basic tenet of Astrology about the cycle of life.

The Modern historians of Science and Technology claim that it was Galileo who established the theory of revolution of earth, in the 16th century. But pretty earlier to this in the 5th century itself Aryabhata the great Indian Astronomer has established the truth that the earth is revolving around the Sun and **the** Moon is revolving around the earth. He has given a beautiful example also. The mother is revolving around the temple and the daughter revolving around the mother. What a **beautiful** imagination.

In Astrology all the human experiences are assigned to different planets. And the following human experiences are assigned to Sun. In other words Sun will confer or unfold these experiences to men at appropriate time (during his **periods** and sub periods). The different resource books enumerate them in the following order.

1. Jataka Paarijaatha: Soul, Valour, Mountain, Lordship, Father, Immunity, Virtue.;

2. Saaravali: Tiger, Lion, Mountain, Woollen cloths, Gold, Poisoning Medicine, King, Foreigner, Sea, Pearl, Jungle, Wood, Manthra (hymn).

3. **Bruhath** Parasara Hora: Kingdom, Rule, Coral, Crimson, Colour, Manikya stone, Hunting, Jungle, Kshathriya nature.

4. Manasagari: The **soul** Force, Father.

5. **Utharakaalaamrutha**: Soul, Power, Wickedness, Fort, Strength, Heat, Fire, Siva worship, Courage, Thorny trees, Government, Astringent taste, Old age, Cattle, Animals, Land, Father, Taste, Self-confidence, Upward fight, Coward, Mother, The worm of death, Square shape, Bone, Adventure, Grass, Effort, Jungle, Eyes, Roaming in the Jungle, King, Exile, Litigation, Bile, Pen-

ance, Eye diseases, Fuel, Purity of mind, Superiority, Cure of diseases, Decoration, Sourashtra country, Diseases affecting the head, Pearl, Dwarf, East, Copper, Blood, Crimson colour, The stone in the ring, Service to humanity, River bank, Face, Anger, Defeat **of the** enemy truth, Enemy, Rope.

When Sun is the benefic position in the Horoscope he will confer during his period and sub periods the good aspect **of the** above items. If he is malefic in the horoscope the bad aspects will be experienced. So before Judging the effects it must be ascertained whether the planet is benefic or malefic for the native. Only after that one should predict the behaviour of the planets.

Modern Astrologers assign the following items also to be conferred by Sun.

Manager, Foremen, Head of office, Administrative officer, Boss, Father, Husband, Mayor, Magistrate, Director, Corporation Commissioner, Palace, Public hall, Theatre, Court, Drama hall, Exhibition celebrating, Meeting, Mansions, Jewellery, Ophthalmology, Anatomy, X-Ray, Platinum, Radium, Helium, Navigation, Official language, Secretariat, Assembly, Governor, Kshathriya caste, Bone, **Course** cloth, Siva temple, Sparse hair, Bilious nature, Yellowish eyes, Protruded veins, Self-confidence, Rheumatic **Diseases**, Obstinacy, Out spokenness, Medical Education, Capacity to influence People, domination, Helping attitude, Defeating the enemy, Rude **talk**, Selflessness, Extensive knowledge, Firm disposition, Farsightedness, Open **heartedness**, Social **promotion**

Diseases **connected with Sun**

If the Sun is a malefic in a horoscope or is posited in bad houses he confers the following diseases. Fever, Consumption, Sun-stroke, heat all over the body Diarrhoea heart diseases, Eye diseases, Wrath of God Siva, Skin diseases, Meningitis, Wound, Weapons, poisoning, Loss of speech ability, Diseases contracted from ladies, Typhoid, Snake poison, Epilepsy, Low blood pressure, High blood pressure, Haemorrhage.

Occupations connected with Sun

If **Sun** is strong and benefic in the horoscope one gets a permanent job- And usually the institutions will be Government, Banks, Public undertakings. He will deal in articles of **orange** colour, **Cop** per, Gold, Wheat, Medicine, Chemicals.

When Sun is Associated or connected with Mercury and Moon he will deal in cloth of orange or red colour. If Sun associates with Mars and Mercury he will work in the Military engineering department, or Printing press. On association with Saturn he will deal in hairs of animals. In the horoscope of a contractor collecting human hair from the temples the star Karthika had the aspects of Sani. (Karthika lord is Sun). In the horoscopes of Doctors by observing the association of Sun and other planets their specialisation can be ascertained.

Sun/Jupiter	= Ability in general Treatment
Sun/Mars	= Surgical skill
Sun/Mars/Saturn	= Barber
Sun/Venus/Jupiter	= Gynaecology
Sun/Venus/Jupiter/Mars	= Surgeon in Gynaecology
Sun/Saturn	= Skin specialist
Sun/Saturn	= Dental doctor

If Sun is posited in the following signs the natives are likely to do the following professions.

1. *Mesha* - Organiser, Wandering, Foreman, Dealer in copper, Coral, Woollen cloth
2. *Vrisha* - Medicine, Perfumes, Music, Grass, Wood, Agriculture, Dance, Theatre.
3. *Midhuna* - Teacher, Jewels, Office, Writing, Editing, Correspondence.
4. *Kataka* - Electricity, Ophthalmology.
5. *Simha* - Dealer in gems, Cashier, Administrator, Stay in Jungle.
6. *Kanya* - Manager, Painter, Book writing, Gold plating, Public Work..
7. *Tula* - Civil supplies, Alcohol, Goldsmith, Judiciary, Government, Representation,
8. *Vrischika* - Store, Sandal, Red sandal, Silk, Weapon, poison treatment.
9. *Dhanu* - Gold, Radium, Judge, Writer, Religious Head, Lawyer, People's representation.
10. *Makara* - Municipality, Assembly, Panchayath,
11. *Kumbha* - Rope, Utensil, Wicked deeds.
12. *Meena* - Pearl, Exhibition, X-Ray,

Other general informations about Sun:

Place -	Temple,
Metal,	Copper
Season	Summer, entering the Rasi 10th Bhava.

Bala	Utharayana
God	Siva, Fire.
Day	Sunday
Direction	East
Time	Sun hora
Caste	Kshathriya
Exaltation	Mesha (10)
Human limb	Soul
Debilitation	Tula (10)
House	First House
Lordship	Simha
Relation	Father
Aspect	7th sign
Colour	Crimson (Orange)
Friends	Moon, Mars, Jupiter
Body	Eye bone, Bone marrow
Measure	Square
Position	King, Head
Places	Jungle, Mountain
Cloth	Red, Coarse
Foes	Venus, Saturn
Neutral	Mercury
Bhutha	Thejas
Guna	Rajoguna
Dosha	Pitha
Prakruthi	Pitha Prakuthi

These are the general characteristics of Sun. But in analysing a horoscope and predicting, the following points are also to be discussed.

1. Position in Rasi, 2. Position in Bhava, 3. Nature of that Rasi and Bhava, 4. Strength of the planet, 5. Aspects falling on the planet, 6. Lordship of **Bhavas**, 7. Conjunction with other planets, 8. The periods and sub periods, 9. The signification of the planet and Bhava.

These things we are skipping and can be dealt in detail later.

After this we shall study the results of Sun when posited in different Rasis (signs) and Bhavas (houses).

General results that will be experienced by the Native in Ravi Dasa.

1. When the Sun has strength. (About the strength of the planets and houses we will study in later units).

The Native will get connection with forest, medicine, travel poisoning, difficulties, mountain, ivory, leather, fire, cruel deeds,

Governmental affairs, battle, repeated actions, fame, valour, superiority, leadership, success, (That is if Sun is in a favourable position in the horoscope during the 'Ravi Dasa' (Sun's Period) the natives experiences will be connected with the above items.

2. When the Sun has no strength.

Trouble from servants, quarrel, diseases to relations, fear, eye diseases, wounds, from weapons, fear for fire, displeasure from Government, difficulties for son and wife, difficulties for relatives, inclination towards bad deeds, hunger and thirst, heart diseases, bilious diseases. [That is if the Sun is weak in the horoscope the above bad experiences will be felt by the native in the Sun's period].

3. When the Sun is at maximum exaltation i.e. at 10° in Mesha.

In the Sun's period good experience connected to with wealth, wife children, fame, valour, favour from fruitful trips, and good company will be experienced.

4. When the Sun is in exaltation.

In the Sun's period good experiences connected to with wealth, wife, children, fame, valour, favour from Government sensual pleasure, Vehicular comfort, cordial reception, mutual enmity.

5. When the Ravi is in **Moolathrikona**.

Pleasing experiences from Agriculture, wealth, wife, children, relation, further recognition from Government, possession of Vehicles, political success, remedy to grievances etc, will be obtained.

6. When Sun is in his own sign,

Pleasant experiences from relations, benefit from Agriculture, getting money, fame, education, Government honour, scholarship.

7. When the Sun is in the enemy's **sign**.

Sorrow, loss of wife, son and wealth, displeasure of the Government, fear from fire, litigation, difference of opinion from elders like parents, diseases of the eye, heart diseases, worm troubles, fall from the favour of people.

8. When the Sun **is** in the friend's sign.

Respect and love from servants, father, Government, children, meeting with relatives acquiring cloths, vehicles, ornaments etc.

9. When Sun is in conjunction with debilitated planets.

Indulging in bad deeds, nail diseases mean mentality, difficulties caused by children, business disrespect.

10. When the Sun is in conjunction with exalted planets.

Mental satisfaction, pilgrimage, worship, constructing tern-

ples, digging wells, reading scriptures and sacred texts.

11. When Sun is in conjunction with malefic planets.

Mental agony due to bad deeds, unclean **food**, dirty clothes, bad **livelihood**, not getting the money in time.

12. When Sun is in conjunction with benefic planets.

Gain form earth garments, ornaments, meeting with friends and relatives, participation in auspicious functions, picnic **etc.**

•13. When the Sun gets aspect of benefic planets.

Respects because of scholarship, happy experiences from children and wife handsomeness, pleasurable experiences, Valour, happiness form parents and Government recognition.

14. When the Sun is **aspected** by malefics.

Mental worry, anxiety about **parents**, difficulty **for** wife and children, fear from thieves, fire, punishment, fine etc.

Along with this different experiences **can be** experienced when the Sun is in Kendra Thrikona, Navamsa and other Vargas, Drekkana, in each sign, in each Bhava". These things you may learn from standard treatises.

The Sign Simha (Leo)

UNIT - 37

Having learned about the Sun, We shall now learn about the sign owned by the Sun-namely Simbha, symbolised by lion -the King of Animals- The sign extends from 120° to 150° from the beginning of Mesha in the **zodiac**. If you divide the zodiac into three equal sections of 120°. Simha becomes the first in the second section 120°-240°. Signs are classified as **Dharma**, Artha, **Kaama** or Moaksha. Then Mesha and its trines (Simha, Dhanus) are Dharma signs. So Simha is the second **of the** Dharma signs.

The asterisms Magha, Poorrvaphaalguni (Poora) and the first quarter of (Uthra) Utharaphaalguni are located in the Simha **sign**

The lords of these stars are respectively Kethu (Magha), Venus (Poorvaphalguni) and Sun (Utharaphalguni).

Like its trines Mesha & Dhanus, Simha also is a barren sign and hence an **Alpa** - puthra Rasi. The signs Kanya, Vrischika, Vrishabha and Simha are signs with a low possibility of children. Hence in horoscope matching, both of the couple should not have their Ascendents and Moon signs in the above four '**barren**' signs,

Other characteristics of Simha sign are, earnestness, show of authority, independent views, boldness, adventure spirit, ambition, valour, power, smartness, influence, over others, leadership, ability to rule, self-respect, self-confidence, sharp intelligence, thorough and analytical thinking, acting on one's own decision, spiritualism, philosophic thoughts, heart-diseases, tendency to have swelling, quick susceptibility to diseases and quick healing. All these are due to its fiery nature.

Its lord is the Sun, The king among the planets. For Moon, Mars, Mercury and Jupiter Simha is friendly sign while for Venus, Saturn and Rahu (and Kethu) it is an inimical sign (Sathru-Rasi).

Simha is neither a sign of exaltation of any planet nor a sign of debilitation of any planet.

Simha is a fixed sign (Sthira-Rasi) and hence it is characterised by authority, ambition, earnestness, alertness, boasting, leadership, commanding power, nobility power, courage, pleasant nature, self-confidence, intelligence, intuition, **chargeability**, good nature, trust worthiness, tendency to show off, masculinity and general active nature.

Being the fifth sign of the zodiac, Simha signifies sports, gambling speculation, music, drama, entertainments and the like.

These characteristics would be exhibited by persons born with the Ascendent in Simha provided the significators and the houses as well as the house-lords are strong.

When we judge the persons born in the Simha we have to take account of the various houses for instance the second house in Kanya owned by Mercury, which has also the lordship of the 11th. Also Mercury has Kanya as its exaltation sign while Venus (3rd and 10th lord of Simha Lagna) has the second house (Kanya) as the debilitation point, We shall describe below some of the characteristic of those born in Simha Lagna.

When the Ascendent does not have relations with malefics, those born in Simha would be having strong bones, bony growth, broad shoulders and broad forehead. The body would be fleshy and tough. As a lion they would have a tight belly. In a crowd they

would be notable. When deciding the features we must take into consideration the relation between the Ascendent (Simha) and the other Planets (their aspects, conjunctions etc.).

Persons with Simha Ascendent **will** be mostly with high thinking, high ideals in life, high imagination and tendency to help others. If Jupiter is favourable these people would be involved in relation with the government. But if related to Saturn they may have to suffer troubles from Government.

- As Sun is the lord of Simha, boldness virility, attacking attitude, courage, decisiveness tendency for forcing others, tendency to thrust one's views on others and such other characteristics of masculinity would be found in persons born in the sign Simha.

Simha-Lagna persons would be showing affection and trust excessively on their friends and **relatives**. They would get leadership everywhere. Usually, presidents, registrars, office-heads and controlling authorities would be of Simha sign. The usually would have great love and affection to their subordinates and to people in general. They do not talk much, they would patiently hear what others say, but act according to their own decision, after weighing over all about the matter. Patience, forbearance and forgiving others are their characteristic. They would freely mix with people of high and low levels without any reservation and consequently they may become cheated and may feel often despair.

They love to hear others praising them, and thus will fall victims to flattery. Simha Lagna should be vigilant about this and they must be watchful against others taking **advantage** over their **love** of flattery; they should be watchful, especially of natives with a strong Mercury who are experts to influence and win others.

When there are obstacles Simha-Lagna persons have a special ability to tide over the obstacles. Firm determination helps them to rise up.

They have a tendency to fly into a rage suddenly and then to talk aloud, however their quick anger would quickly cool down. They would strongly criticise errors and mistakes of other in honourable language if there is relation to Jupiter and in very mean language if related to Saturn. They would never even dream of **anything** below their status. Even at the expense of their own interests and comforts, they would come forward to help the deserving. But, they never like to serve under any one-

Weakness of Simha-Lagna persons and matters against which they should be watchful.

Due to their tendency to take sudden decision and a similar

action they may have to face troubles. If there is connection with Mars this weakness is enhanced. Therefore they should act only after having the advice of others and without losing balance of mind. The tendency to act on the basis of the present without thinking seriously about the past and future, would take the Simhians to trouble. They must be watchful on every direction.

Majority of Simhians have a tendency to spend whatever they get, sometimes for others, sometimes to be flattered, and sometimes for fun. Be cautious about flattery.

There is a possibility of being **power-crazy** for Simha-borns, and if they do not control their craze almost certainly they **would** have to face strong enmity of their subordinates. Similarly they like sophistication reforms too much. Reforms are good but one should not be slaves of reforms and sophistication.

Having good bodily power and immunity. Simha-borns do not easily fall victims of diseases of a long-lasting nature. And when they get a disease, they would quickly recover too. But, they will be too much afraid of diseases.

In our body the heart, vertebra, bone marrow, nerves, muscles, iota, artery etc. are related to Simha sign. Hence if in a nativity Simha sign is in a unfavourable house or if it is connected with planets which are associated with malefic positions (by lordship, position or aspect), then the native might suffer from the following **diseases** in the period, and sub-periods of such planets.

i Diseases of the heart, palpitation due to irregularity of blood circulation, meningitis, nerve-trouble, swelling, sunstroke, laziness epilepsy, malarial fever **etc.**

Makara is the 6th sign (disease spot) and Kanya is the 2nd sign (Maaraka position) for Simha and hence for **Simha-born**, during the ruling periods of malefics in **such** positions such diseases are possible.

Self-control, compulsory rest for at least some time every day meditation and prayer can prevent at least to some extent such diseases.

UNIT - 38

Financial Matters. Simhians do not like to involve themselves in any small endeavour. They relegate such **small** things to others. They have usually a very good time in early life. When they grow in age there would be usually a gradual decrease in their earnings, for they have the tendency to help others freely and to take pride when the receiver becomes happy.

Environments: **Both** in their homes and outside they like to be leaders. That is they like to rule rather than to be ruled. They will choose good companions and be in very good relations with them. Whatever be the circumstances, they never give away the individuality and dignity. For luxury articles and for keeping the residence attractive they become extravagant and so it would be a bit difficult to make a woman born in Simha satisfied and happy by dress and luxury articles like ornaments.

Attitude to members of family: Simha-borns are deeply affectionate to women. But they never exhibit their affection. They would be devoted more towards the mother than towards father. They **will have** to be among women often and they might be misunderstood by their wives. Simha-borns would strive hard to uphold the prestige of wife and of the members of the family.

It is desirable for a **Simha-born** man to have a wife born in Mesha, Dhanus, Mithuna Thula or Kumbha. Women born in Simha would be interested in social work.

Simha **borns** deeply love their children, but their children would like independence and do not like being controlled. Since the children, **like** their parents, are independent in attitude, great care is required to maintain healthy relations. Leadership qualities would be evident in childhood in them.

Profession: Usually Simha-borns would have an occupation connected with some industry or the government, and a steady income and security would be associated with their profession. Occupations involving music, theatre arts, gold **jewellery** and gems are common for Simha-borns. They would have the ability to undertake professions of hard work and great responsibilities. Usually they would be chairpersons, managers, managing directors, officers, superintendents, sales managers **etc.**

When Mars is favourable they might become army officers, surgeons, chemists, dentists, barbers, butchers or iron or copper workers. Many of them get occupations in defence and professions associated with defence or war.

When judging about occupation, one **must** take in to consideration the relation with other planets.

Handwriting: Modern astrological research workers have discovered relation between the birth-sign and **handwriting** Simha **ascendents** will have usually 'round' hand writing and the letters would be comparatively large. Lines would be fairly straight and equi-spaced. The letters will not show any tilting.

Auspicious Days: For Matters associated with the Sun, for

beginning medical treatment, for starting new ventures and for meeting one's superiors, Simha-borns will find Sunday favourable. On Sundays Sun's Hora are the best for them. (Each day is divided into 24 Hours. The word 'hour' corresponds to Hoara, probably derived from **it** Form the Sunrise, the first Hora is that **of the** lord of the day. Thus the first Hoara on Sunday is that of the Sun, on Monday the first Hora . is that of the Moon, on Tuesday the first Hoara is that of the Mars, on Wednesday that of the Jupiter, on Friday that of Venus and on Saturday that of Saturn. After the first Hoara the succeeding Hoaras will have the lords from the order Sun, Venus, Mercury, Moon, Saturn, Jupiter and Mars, the order repeating **again**. counting the Hoaras, the next day morning would be that of the lord of the fifth day. The order is fixed as the sixth day lord of the previous lord. Thus the first Hoara on Sunday is the Sun, the next lord is the lord **of the** sixth day from Sunday-Friday and hence the lord of the second Hoara on Sunday is Venus. The next in Mercury and so on repeatedly.

It is always good to elect a benefic Kaalahoara for any venture, Guru hoara or Jupiter's Hoara. For Simha borns Monday is an inauspicious day and they are advised not to do very important matters on Monday, **especially** new ventures.

Tuesday is good for them in matters of competitions, long travels and those requiring **courage** Wednesday would be suitable for them for tending money, for, the borrower will be able to return it quickly. Thursday is good for giving gifts to husband or wife or children. Friday would be good for short journeys. And Saturday is as bad as Monday for Simha-Lagna.

Good Colour: Orange, red and green are favourable colours while blue and white are unfavourable for **Simha-Lagna**.

Auspicious numbers: 1, 4, 5, 6, 9 are **favourable** while 2, 7, **8 are** unfavourable. Hence Simha natives would better choose numbers involving the favourable digits for their phones, Vehicles, house etc.

Places signified by Simha: Places where wild animals live, forest desert, paths with thorns and pebbles, forts in mountains, government buildings, **tall** hills, clubs, cinema theatres, drama halls, sports field, gambling place, dancing place (balls), places of stock exchange, gold mines, industrial estate, Kitchen, Chimney, Oven, Stove, Terrace.

Countries: France, Italy, Sicily, Bohemia, Alps, Lancashire, California, Rome, Bristol, Prague, Damascus and Chicago.

Places in India: Orissa, **Bengal-Ganjam District**, Kaamroop,

East Deccan, Eastern bank of **Jamuna** river, Southern Bihar, and Kalinga.

Substances: Cumin, green chillies, capsicum, oily grasses, gold materials, **ring**, yellow stones, brass, medicines.

Relation of Simha Sign to Planets and Other Signs:

For Simha Lagna apart from the lord of Ascendent, Sun, Mars is a Yoga-kaaraka as the lord of a quadrant (4th, Vrischika) and a trine (9th, Mesha). Jupiter though the lord of a trine (5th), is also the lord of the 8th. Venus is not a benefic as the lord of the 3rd and the 10th (quadrant). Saturn also is not totally benefic due to its lordship of the 6th along with the 7th. Mercury is the lord of the 2nd and 11th. Moon is not a benefic for Simha-Lagna, as lord of 12th.

Paraasara describes the relations of planets to the Simha-Lagna, as

Kroora Jna-Manda-Bhrugava:
Soumyaa: Bhowmaejya-bhaanava:
Prabhavaeth yoagamaathrena
Na Subham Guru-sukrayoah:
Nihanthaa Sowririnduscha
Phalada: Samgathaervasaath
Simhoadbhavasya jaathasya
Proaktham-aethath Phalam Budhaia:

Thus for Simha Lagna Mercury, Saturn and Venus are malefics while Mars, Jupiter and Sun are benefics- Mercury, on account of the lordship of the 11th, Saturn by that of the 6th and Venus by the lordships of the 3rd (as well as a quadrant) become malefics. Sun being the lord of the first house, Mars due to the lordships of a trine (9th) and a quadrant (4th) are highly benefic in nature. Jupiter is benefic due to the lordship of the 5th. Saturn on account of the lordship of the Maaraka-position (7th) is death inflicting. Though a trine lord and a quadrant lord in conjunctions would produce benefic results in the case of Simha-Lagna the conjunction of Venus and Jupiter does not produce such results evidently due to the lordship of the third for Venus and that of eight for Jupiter.

Thula, Vrischika, Dhanus and Mesha are favourable signs while Makara and Meena are unfavourable.

When Mars and Jupiter are connected with 4th, 9th, or 10th houses it is auspicious to Simha-Lagna. Sun in 1, 2 or 5 along with Mars and Mercury, the 9th Mars in Vrishchika or Mesha, Saturn in Kumbha, Venus in Thula or Vrishabha are good combinations for Simha Lagna. If Mars and Sun are posited in Vrishabha the native with Simha Lagna would get prosperity in **occupation**.

All the above are not to be taken as such for all persons born in Sirnha. These are general ones. These would have to be modified for each nativity depending upon the planetary positions on the horoscope.

Moon(Chandra)

UNIT - 38

Among Grahaas (planets) Moon is as important as the Sun - if not more. Moon is the queen among the planets, and the Sun the King, the dictum says 'Rajanow Bhaanu **Himagoo**'. (Sun and Moon are Majestic) Infact, the Moon-sign (sign occupied by the Moon) **called the Janma-Rasi** is as important as the Ascendent-sign. If Moon is stronger than the Ascendent, and if the Moon sign is stronger than the Ascendent sign, Astrologers, even assign the houses starting with the Moon sign as the first. Moon being the nearest celestial body, to the earth, naturally it should have very pronounced influence on us.

Moon is the mind of the **Kaala-purusha** (time personified) and it is the Moon which controls our minds. (Sun, we have already learned, is the soul of the Kaalapurusha). The sperms of the male and the ovum of the females are special conglomerations of the basic principles (Thathwas) - earth (Prithvi), water (Jala), fire (Thaejas), air (Vaayu) and ether (Aakash). The sperm would be rich in the effects of Sun while the ovum is **rich** in the effects of the Moon. It may be noted that the Sun as well as the Moon also represent special combinations of the 5 '**Thathawa**'. In the female uterus

when the sperms and ova combine, induced by the actions of the previous birth, the human soul enters as Jeeva or life into the time and space. The Sun and the Moon thus control the soul and the mind respectively of each living being. It is possible that the Moon has been assigned the control of the mind because the Moon is the fastest among the Astrological planets and so too are mental actions which take little time. The general lordship of the senses also in assigned to the Moon.

Moon is a feminine planet. Among the five principles, Moon is related to the 'water' principle. Moon is related to the phlegm and wind (Kapha and Vaayu) among the three 'doshas'. Moreover Physical development, mental attitude, wealth and favour from Government are also related to the Moon.

Of the 12 signs Kataka is owned by the Moon, Vrishabha is the sign of exaltation while Vrishchika is the sign of debilitation. Moon has no enemy. Mithuna, Simha and Kanya are friendly signs and Thula, Dhanus, Makara, Kumbha, Meena and Mesha are natural signs.

Matters and things associated with Moon:

Sathwa Guna	Jewels	Fan
Truth	Dark brows	Sumptuous meal
Mind	White clothes	Whiteness
Mother	Milk	White things
Vaisyas	Hastiness	Ghee, Curd
Softness	Negligence to duties	Utensils, wheat
Weak body	Trust-less ness in others	Journey
Devotion	Fame	Conch
Handsomeness	Comforts form	Vehicles Fruits
Intelligence	People	The six tastes (Shad-rasaas)
	Prominent veins	Blood
Feminine mentality	Pearl	
Phlegm and wind (Kapha and Vaatha)		Brilliance
Pleasant mind	Bodily bulk	Beautiful eyes
White rice	Soft word	
New clothes	Camphor	
Coolness	Sweet taste	Salt
Fickleness	Ivory-white colour	Dress
Material happiness	Boasting	Humanity
Affection by women	Thoughtlessness	Umbrella
Unsteady mind	Trickiness in transaction	Tin and bronze
Love of pleasure	Interest in Astrology	Queen

Greed	Income from Government	Family and
Clan	Unfounded self-confidence	
Earning	Minerals	
Happiness from Coborns	Rich people	Shyness
Health	Animals (like deer) ,	Flowers
Interest in spices and cosmetics	Agriculture	Vegetarian
Rise in occupation	The cow bull	Sea bath
Leader's attitude	Water	

Limbs associated with Moon:

Left eye (Male)	Right eye (Female)	
Breast	Uterus	Alimentary canal
Veins	Lymph	Urinary bladder
Brain	Stomach	Nerves

Diseases **associated** with Moon:

Eye diseases	Madness	Cancer
Stroke	Epilepsy	Hydrocele
Cold	Worms	Hernea
Diseases of Glands	TB	Asthma
Cough	Throat diseases	Varicose Vein
Nerve weakness	Dysentery	Gastric ulcer
Typhoid	Unconsciousness	Laziness
Phlegm troubles	Malaria	Indigestion
Tastelessness	Jaundice	Loss of Vitality
Blood diseases	Flowing nose	Diseases of women
Leucoderma	Fear of Durga	Yama, Yakshi

Diseases due to addiction, Sarpa, **Bhandrakaali**,

Hunting by 'Baalagrahas'.

Places associated with Moon: Temple of Durga, Places owned by women, water, Places where medicinal plants are grown, places where liquor is kept northwest direction.

Spots associated with Moon: Mountains, forts, ocean.

Plants associated with Moon: Pumpkin plants, palm, mushroom, sugar cane, plants floating on water, **Radish**, plants with latex.

Living beings associated with the Moon: Cat, dog, horse, rat, duck, crab, tortoise, owl.

Unit 39

Occupations Associated with Moon:

When the Moon becomes the conferring planet of the native's occupation and if Moon is strong, the native would be employed in the navy or in the water supplies department or in the agriculture department and the like; So also persons concerned with dealings or trade involving salt, fish, coral, pearls, spices, flowers, fruits, liquids, mineral oils, **milk**, vegetable and other items associated with the Moon, would have a strong Moon in their nativities. Nurses, Cooks, Stall managers and Washermen also would have a strong Moon.

A person with a strong Moon in a movable sign might become the Captain in a ship.

When Moon and Mars are strong the occupation may be associated **with** 'boiler'. If a strong Venus aspects the Moon, the native would deal with dairy products. If Moon is aspected by Saturn the person would have to be associated with materials of deep sea like shells, nodules etc. Association of Sun, Moon, and Mars signifies dealings of salt, while that of Sun, Moon and Venus indicates nursing. Association of Jupiter, Mercury and Moon is found in the nativities of novelists and writers. When the 10th lord is posited in the third and **Moon** is associated with it the native would be a good sales man. It may be noted that Moon must be related to the 10th house if Moon is to be a determinant of occupation. Its relation to other planets and houses must be taken into consideration in predicting the occupation.

Colours: Milky white colour and marine blue colour.

Gems: Pushparag, diamond, pearl and white (colourless) stones.

Digits: The numbers 2 and 7 are related to Moon. 9 is lucky number and 8 is evil while 5 and 6 are average.

Periods of **Strength**: Main source of strength of the **Moon** is its phase strength (pakashabala) without which Moon **would be** a malefic. A waxing Moon as near full Moon as possible signifies strong Moon.

Mondays are good for Moon, especially in the Kaalahora of the Moon (6 to 7 AM, 1 to 2 PM, 8 to 9 PM on Mondays and 3 to 4 AM on Tuesday). Please refer to Panchaanga to find out Kalahoara on each day.

Position of Moon in the Nativity: As already stated Moon is as important as the Ascendent in any horoscope. The houses are to be reckoned with from the Ascendent or from the Moon. This means that the Moon is as important in a horoscope as the Ascendent itself. In fact in Judging any horoscope the house would have to be judged from both the Ascendent and the Moon, and if both judgments indicate the same result one can definitely predict the result. When the indications do not agree, then one has to rely on the indications from the Lagna if Lagna is stronger and to those from the Moon if Moon is stronger. No other planet is given so much importance as the Moon.

So also in predicting the effect of the planets moving along the zodiac (this is called the planetary 'transit' or 'goachara') the position of each planet during transit is to be reckoned from the Moon-sign in the nativity. This also reveals the supreme importance given to Moon in the nativity.

Though the Moon as well as the planets are situated in a particular asterism (Star) in the birth chart, it is the Moon-star that we take as the birth-star. According to Sathyaachaarya, in calculating the Dasa periods one has to take either the Moon-star (as most Astrologers do) or the star of the Ascendent, whichever is stronger. (But this is not popular).

Moon is the fastest among planets and the nearest to earth. It is strongest in the Vrishabha sign-especially corresponding to the star Rohini (40 to 53 20'). This may be the reason to describe Rohini as the spouse of Moon in our mythology. When Moon is in the sign Vrischika it is weakest (210 to 240). If in the birth chart Moon is afflicted by malefics or is very weak, the native would suffer from physical and mental diseases. The growth itself is retarded. Moon is characterised by change-waxing and waning. Tendency to change and to have unsteady mind are conferred by a weak Moon. Those born in Kataka would show this tendency to frequent change in attitudes, in environments, in residence etc.

Good associations between the Moon (significator of mind) and Mercury significator of intelligence in a nativity would make the native of a strong mind and keen intelligence. On the other hand if these 2 planets are in malefic associations, the native would be a first rate liar, would spread scandals and would be a victim of mental rashness and impulses. Moon and Mars in benefic's combination would bestow independent thinking, boldness in one's opinions and useful travel. If their combination is evil, the native would be cruel notorious and with lust for women.

The Menstruation of women is controlled by Moon and Mars. The unfavourable position of these two planets in transit are the causes for the menstrual pain and other troubles. It is said that when moon occupies the 1, 2, 4, 5, 7, 8, 9, 12 signs from the birth star of the lady and is aspected by Mars the menstruation (bleeding) takes place.

The association of Moon and Mars in the 6th, 8th and 12th is highly **malefic**.

Combination of Moon and Jupiter is highly beneficial. In fact when they are in quadrants to each other the native is said to enjoy the special yoga called Kaesari-yoga. Such a yoga would eradicate all other maleficities of the birth chart. **Moon-Jupiter** combination would bestow, liberal mentality, optimism, determination, Confidence, knowledge, philosophic thoughts, leadership, fame, honour, victory and the like. The combination of Moon and Jupiter in the positions 1, 5, 9, 10 and 11 is very auspicious. But it would give rheumatism, 'watery' diseases and expenditure in 6, 8 and 12.

Moon in benefic association with Venus makes the native an expert in arts, music, painting, literature etc. It would bestow on the native handsomeness, **pleasures** of life and tendency to use cosmetics and other luxury materials. Evil association of Moon and Venus might lead to venereal diseases and illegitimate relations with women. Strong Moon with a benefic Venus particularly in cancer would indicate attractive breasts **in** females, and also plenty of milk to feed children.

Moon and Saturn when beneficially combined confer patience, steadiness, toleration, caution and forethought, attention, earning and the like and their evil combination indicates cowardice, despair, inferiority complex and poverty. If the combination is in 6, 8, 12 life would be miserable-

Moon in the 12 Signs

UNIT 40

(a) Mesha: The native with Moon in Mesha Will be satisfied with little food, would be the eldest **of the** cobbins, would be a vegetarian, easily made happy, would like travel, have lust, **be** of weakness and unsteady wealth, be fierce and loved by Women, of round reddish eyes, quick and effective to serve others, fickle, of defective nails, of scars in the head and would have good prestige and be **afraid** of water.

(b) **Vrishabha**:- Handsome, large face, fat thighs, mole on face, back and sides, sacrificing nature, ability to withstand, leadership, lordliness, stout neck, with female children, phlegmatic nature, patient, attractive movement, separation from relatives, children and hereditary wealth, increased digestion, loved by **women**, strong well-wishers and friends, fortunate, happiness in the middle and final part of life.

(c) **Mithuna**:- When Moon is posited in. Mithuna the significations are love of women, expertise in sexual enjoyment, copper-coloured eyes, knowledge of **saasthraas**, occupation involving **communications**, curly hair, smartness, intelligence, humorous talk, handsome physique, ability to know the minds of other, Knowledge of gambling, attractive speech, love of music, Knowledge of dance and similar arts, interest in good food, companionship of eunuchs, protuberant nostrils.

(d) **Kataka**:- Speedy walking with a slight bent, raised waist, easily influenced by women, good friends, knowledge in astrology, good houses, financial ups and downs like the Moon, not tall, prominent neck, influenced by good words, affectionate to relatives and friends, interest in water-sports and gardens.

(e) **Simha**:- Tough, broad cheeks and face, honey coloured eyes, very few children, hatred to women, interest in **meat**, forest and mountains, Unnecessary anger, enhanced hunger and thirst, teeth and stomach troubles, charitable, steadiness, pride, valiant, devoted to mother.

(f) **Kanya**:- Shy and lazy but beautiful looks, travel, long **shoulders** and arms, pleasant life, softness, truthfulness, knowledge of **Sasthras** and arts, **Charitability**, high intelligence, strong desire for sexual enjoyment, getting, the house and wealth of others, more female children, residing away from the native place.

(g) **Thula**:- Devotion to gods, Brahmins and good people, intelligent, clean, influenced by women, rising nose, small body, weakness, interest in walking, wealth, deformity in some part of the body, ability in trading, helping the family members but unreciprocated by them and even hated by them, invalid, having a second name in addition to one's name.

(h) **Vrischika**:- Broad eyes, broad chest, fat and round calf-muscles thigh and knees, separation from parents, teacher or equivalent persons, diseases in childhood, capable of cruel deeds, honey colour, honoured by VIPs, tendency to conceal one's sins. (This last characteristic is due to the sign **Vrischika** which is a sign of secrecy and it is called "**Chhanna-paapa-Rasi**").

(i) **Dhanus:-** Long face and neck, wealth from father, sacrificing attitude, poetic tendency, strong, good speech, large teeth, ears, lips and nose, interest in everything, knowledge of sculpture, slight bent, defective nails, thick arms, highly resourceful, charitable, hatred to relatives, impossibility to be influenced by force, but easily influenced by good words.

(I) **Makara:-** Always caressing one's life and children, professing charitability, thin lower **part of the** body good eyes and tight waists, quick to grasp, lazy, fortunate, uneasiness to suffer cold, traveller, strong, poetic, stingy unsympathetic, shameless, interest in unlawful old women.

(k) **Kumbha:-** Long neck like a camel, prominent nerves, rough hair, **tallness**, fatty legs, thighs, buttocks, face and waist; tendency for deafness, lust for others belongings including women, sinful deeds, ups and downs in life, interest in relations, **cosmetics**, and **flowers**. suffering due to travels.

(l) Meena:- Livelihood earned by association of things related to water, affection to wife, living with wife, handsome body, high nose, large head, defeating enemies, influenced by women, nice eyes, having lustre, wealth, enjoyment unexpected wealth (treasure) and wisdom.

Note:- 1. All the above signification would be true if Moon, the **sign** and lord of the sign are strong. If any of them are weak the indications also must be correspondingly modified. The **following** verses have been taken from Bruhajjathaka of **Varaahamihira**. He concludes this section thus.

Balavathi raasow thadhadhipathow-cha

Swabalayuthassyaadyadi Thuuhinaas:

Katthitha Phalaanaq mavikala atha

Sasivad-athoannyay-thwanauparichinthyaa:

2.. It Should also be noted that most of the above indications are applicable to nativities with the Ascendents in the respective signs. Moon's influence is clear from this fact.

3.. When the Moon is aspected by each planet, while it is posited in each sign has been described by Sri Varaahamihira in the Drushtiprakarana chapter of Bruhajjathaka. These are also **very** important in prediction but are advised to read the original text for fear of space.

The Moon in various **houses:-**

First **House:-** In Kataka, Vrishabha or Mesha, Lagna, Strong, Moon confers charitability, ability, handsomeness, wealth, enjoy-

merit of pleasures and long life. In other signs, especially a **weak Moon** confers mental trouble, **madness**, servitude, **deafness**, blindness, tongue-afflictions, wickedness. These are not experienced if the Moon is strong.

Second House:- Wealth, sexual pleasure, attractive speech, knowing other's thoughts and ideas, handsomeness, education, **wisdom**.

Third House:- Wealth, education, fortune in food and drinks, ability, strength, stinginess, pride, **coborns**.

Fourth House:- Happiness, Wealth, household articles, relatives, fame, vehicles, desire for other's **wives**, lack of greed, charitable.

Fifth House:- Children, happiness, relations, intellect, interest in public affairs, simple-mindedness, sympathy for others, lacking sharp **intelligence**.

Sixth House:- Cruel, swelling in stomach, pain in stomach, other diseases, facing defeat, laziness hated by others, short life.

Seventh House:- Wealth, fortune, handsomeness, pleasures of married life, enjoyment with spouse sympathy, being influenced by women.

Eighth House:- Quarrelsome, low education, uncharitable, **suffering** from diseases, scars due to wounds, handsome, short-lived.

Ninth House:- Children, virtues, good habits, charitability, devotion to parents and teacher, happiness, wealth and **relatives** inducing desire in women,

Tenth House:- Agricultural benefits and consequent wealth pleasures from dress, adornments, women; happiness; **greatness** due to charitability fame and honour.

Eleventh House:- Many children, wealth, servants, education, long life, brilliance, **strength**, intelligence and liberality reveler.

Twelfth House:- 'Eye disease, laziness, lack of wealth, deformity, being outcast, defeat in everything, wicked, leaving native place, not liked by others.

The Sign Kataka

UNIT - 41

The sign kataka is the fourth from the Mesha and extends from 90° to 120°. It is the first of the three Moaksha trines {Kataka-Vrischika, Meena). As the fourth sign, it represents the chest portion of the kaalapurusha. It is a fruitful sign and is related to the ability to speak. It is symbolised by a crab and is a multiplied sign. It is a Prushtodaya (hinder-rising) sign and is strong at night. Paraasara describes the sign as:

*Paatalo Vanachaaree cha Brahmano nisi Veeryavaan
Bahupaad-uthara Sthowlya thanuh-sathwagunee jalee
Prushtoadyee karka raasir-Mrugankadhipathi:smrutha:*

It is a watery sign and hence symbolises adaptability. Also it is a sign of Sathwa-Guna. Kataka is the exalted sign of Jupiter and the sign of debilitation of Mars. For **Sun** it is a friendly sign as also for Venus. For Saturn and Mercury it is an inimical sign.

The sign Kataka embraces the fourth quarter of the asterism Punarvasu as well as the whole of Pushya and Aslesha.

Characteristics of Kataka Ascendents:

Those born with their Lagna in kataka have been described by the slokas,

*Prasannaanana Naethrascha
Susowkhyoa gnaanasamyutha:
Sthreepriyascha Bhavaeth Bhoagee
Chandra Kshaethra-samudbhava:*

*Hraswa; peena galaarthavaan paragrauha
preetha-ssuhrudbhiryuthoa
Maedhaavee Vanithaajithjalarathi:
sthoolaangakoa Dharmavaan*

*Mrushtannaambara Bhooshana: pruthukati-
sswalpaatmaja-sseeghragā:*

*Kinchith vakrathayaa naroo lalithavaag
jjaatha:Kuleeroadayae.*

(a) He who is born in the sign of Chandra, will be having pleasant face, lustrous eyes and be most happy; he would have deep wisdom and taste for women.

(b) He who is born in the Kubera (Kataka) sign would be short, with prominent neck. He would be rich and will acquire the house and wealth of others. He will have several relatives and will acquire the house and wealth of others. He will have several relatives and will have a receptive intellect. He is influenced easily by women and will be interested in water-sports. The body might be a bit bulky. He will be of Charitable nature and will enjoy excellent food; he will have good dress and ornaments. The waist would be rather fat. He would have very few children; His walking would be quick and with a little bent.

Generally the life of a person born in kataka would be with intermittent rise and fall honour and dishonour-like the lord of the sign which waxes and wanes periodically.

Though the kataka-borns like a secluded life, they would show anger and impatience also. They thrust their likes and dislikes on others too. As a crab, they can change according to environments and they can bring others to their fold. They are brilliant, and are capable of correct assessment and guess; they enjoy nature and adventures. Familiarising with the heroes from dramas or cinema or novels, they take pride in identifying with such heroes. They often imitate others writings or even steal other's literary work, but they are capable of selling the old wine in new bottles.

Kataka is a watery sign and a movable sign. As such like liquids they can adapt to any circumstances, but they would be very sensitive and are usually irritable. As flowing water is difficult to be controlled the kataka-borns can not be defeated easily by force. Further some of them would be leading an uncontrolled life like furious water flowing its own way. They have a special ability for compromise talks, and to bring together parted friends. They usually become famous in this field.

They are afraid of physical attack but can withstand effectively mental and intellectual attacks, with confidence. They would have anger sorrows and impulses intermittently like the crashing waves of the sea shore.

Being the fourth sign of the zodiac, kataka signifies the fourth house matters-wealth, landed property and the house. Kataka-born persons have very great attachment to the family and house of their

birth. They like to narrate stories of their family and its past. When the sign is occupied by malefics, they suffer obstacles, in getting the right over their wealth due to children or relatives, but in later life their hurdles would clear off.

Differences of opinion with relatives, loss of elder brother or sister hardship on account ~~of children-these~~ are usually experienced by the kataka borns. But they get protection from their children during ~~old~~ age.

They have the ability to know divine things, and to grasp the minute aspects as well as to imitate works of art. Magicians, mimicry artists, actors, ~~black-magicians~~ are all usually kataka-borns.

If they come to know that they are not being listened to, suddenly they become disheartened and moody. But at the suitable opportunity they would avenge the neglect.

Because of detailed and repeated analysis of future actions, they often lose good opportunities. For instance, after a lot of thinking when they finally decide to purchase a rain coat, the rainy season would be over.

Sense of responsibility and strong determination are very characteristic of kataka persons. They seldom go back even by hair's breadth from their determination. Instead of earning a lump sum in a whole lot they like to earn in small amounts from a number of sources. Those who earn large sums ~~in~~ a lot would not be kataka-borns.

Though they would have to face a number of private as well • as open hardships, they can survive all these. But, whatever high position they attain in life, they would never forget their past difficulties at all.

Though they would appear to be very much open-minded, they keep to themselves several **secrets**.

Many kataka-borns would have to undertake sea voyages. Through the wife they may get some wealth after legal proceedings.

Though they get honour and position from outsiders (including foreigners), they have to be guarded against their hidden enemies. Before the middle age they would be unsteady and unsystematic; but later their life would get steadiness and regularity. It is possible that a relative or a servant may turn hostile and may **lodge** a complaint with the authorities or the Government; or may send a write up in the news paper.

Precautions:- Being of changing nature, kataka-borns must compulsorily practise patience. Those who have to deal **with** Mesha

or Vrischika **borns** (Mars signs) should take special care in this direction. They must also control changing opinions frequently.

Health:- Kataka-borns usually are not healthy in their childhood, but after youthhood health would improve. Kataka sign is related to the chest and stomach. They unnecessarily think about stray things and become moody. The channels of blood supply to the heart and the digestive system are the usual spots of trouble for the **kataka-born**. When malefic join the **sign** or aspect it, during the ruling periods or sub-periods of such malefics the diseases given above may be experienced.

Addiction to liquor is a possibility and such people must take special **control-steps** otherwise they would have to repent. Those who travel to foreign places might be wounded by animals or by a fall.

Diseases:- When the Moon is weak or when unfavourable planet aspects on the first house would cause several diseases in the ruling periods and sub-periods of the concerned planets. Some of the possibilities are, diseases of the lungs, Asthma, pleurisy, TB, diseases of the alimentary tract, stomach diseases, nervous troubles, epilepsy, jaundice, obstacles of bile duct, bladder stones, worms etc.

Occupation:- kataka-borns would shine in hoteleering, restaurants and running sweet stalls and similar **industries**. They would also shine as nurses, historians, archeologists and similar fields. They would usually have an occupation related to water, materials or watery source or liquid materials (including liquor). When Jupiter is related to the sign, they may turn out to be famous teachers, able advisers or ministers or preachers.

Family Life:- Kataka-borns are very much attached to their family. They would clean the house and the surroundings including the rooms and gardens, and they would decorate them with splendid things. They like entertaining guests and friends. Due to their attachment to the house, they would like to start their industries near their homes.

The married life would be normally steady and happy. Along with the affection shown to the wife (or husband) sometimes they interfere with the partner's domestic assignment and this may lead to shght rubs.

Women born in kataka, love their husband and children very much. They would sacrifice anything for the sake of the husband and **children**. sometimes they undertake dangerous tasks for others.

Handwriting:- They do not have a steady handwriting. Different letters would be different types. The letters would show a gradual increase in size. They have the characteristic of drawing a line below their signatures.

Benefic planets and malefic ones.

When judging the nativities of kataka-borns, it is useful to remember the nature of the various planets. This can easily be seen from the following lines:

Bhaargavaendrasuthow paapow Bhoosuthaangirasow
Subhow
Aeka aeva bhavaeth saakshaath Boomijoa yagakaaraka:
Nihanthaa Ravirannyaow thu paapinow Maarakaahwayow
Kwachid-vyayaarthaga: Sukroa Yoagadaschaethi
kaechana.

Due to lordships of quadrant (4) and the eleventh venus and due to lordship of 3 and 12 Mercury are malefics for kataka **Lagnā**. Mars and Jupiter are benefics. Jupiter is benefic due to the lordship of the ninth but loses a portion of the beneficity on account of the lordship of the sixth house. However, Mars with the lordship of a trine (fifth) and a quadrant (10th) is extremely benefic and is a **Yogakaaraka** for Kataka Lagna. Saturn and sun have death inflicting **right**, being lords of the 7th and second **respectively**. Sun is malefic but Saturn, being a natural malefic having lordship of quadrant **may** be treated as neutral. Some astrologers say that Venus posited in the **12th** or second would confer special benefits to kataka Lagna.

Auspicious days: Tuesday is a day of success; and Friday would bring happiness and gains for kataka Lagna. Wednesday is good for travel. For education and foreign affairs Thursday is good. **Saturday** may imply disagreements, obstacles and **delay**.

Mrigaseersha, Chithra and Sravishta are good asterisms.

Pushya, Aslesha, **Anuraadha**, Jyeshtha, **Uthraproshtapada** and Raevathi are not good.

Colours:- White, cream, red and yellow are good; Blue, **green** are not favourable.

Numbers:- 2, 7, and 9 are lucky numbers; 1,3,4,6 are **average** while 5 and 8 are unlucky numbers.

Gems:- Diamond, pearl and ruby are favourable while blue and green gems are unfavourable-

Signs suitable for association:- **Simha**, **Thula**, Vrischika, Meena, Maesha, Vrishabha-

Mars (Kuja)

UNIT 42

Next to Sun, the **significator** of father, and Moon, the significator of mother, we have Mars, the significator of co-borns. Mars is a dry and powerful planet. It is also a fiery planet (**Aagnaeya-graha**). It symbolises the total power of the native. Power, effectiveness in execution ability to withstand obstacles, earnestness, self-confidence, desire to lead in **everything-these** are all characteristics of **Mars**. so the native with a favourable and strong Mars would be having the" above characteristics. Power of Mars would serve not only for creative and good purposes but also for destructive **purposes**. Mars has a significant influence in controlling the primitive tendencies of man.

Mars is a natural malefic and is a masculine planet; it is a Kshathriya planet (fighting and ruling race) like the Sun. When **Sun** and Moon are the king and queen respectively Mars is described as the army-chief (Saenaa-naayaka) and the symbol of energy, When Mars is strong in a nativity the following signification are implied:-

Self-confidence, energy, ability to withstand anything, courage, **adventure**, boldness, resourcefulness, ability for argument, chivalry, mental courage, bodily power, capacity for organisation, practical expertise, independence, clear character, **determination**, ambition for material rise, leadership in all fields, invading mental power, tiding over obstacles, incessant endeavour for desire fulfilment, Continuous enterprise, not accepting defeat, intermittent impulses of despair, sorrow and happiness, not **worrying** over the future, rationalism, thoughtlessness, absence of systematic action, brilliance in war-matters, social reforms, non-belief in customs, knowledge in matters of Government, very open **behaviour**, love of power.

But when Mars is weak the above indications are modified as follows:-

Cruelty, anger, thoughtless deeds, quarrelsome nature, dependent attitude, servitude, addiction to liquor, forcing others, lack of common sense, attacking nature, wickedness illegal sexual gratification, unnatural sexual tendencies.

The significations of Mars are listed below and these are experienced favourably in the ruling periods of Mars when he is favourably posited in the horoscope. The significations would be unfavourable when Mars is unfavourably posited in the horoscope.

Younger co-borns, courage, vitality, active nature, honour and prestige, enmity, fame, leadership in war, diseases, **metal-techniques**, blood-disorders, surgery, fight, quarrels, disputes, fire-accidents, pride, rank in army, cruelty, victory, landed assets, anger, bile-disorders, debts, gold, cultivation, thorough discrimination, lust, blabbering, desire for other's women, wounds, medical treatment, hotness, physical strength, copper, coral, ruby, **governing** house, **poison**, insects, family, sulphur, lion, tiger, fire, (cooking vessels) arrow, (weapon) thieves, enemy, lies, sin, birds, axe, cannon, bow and arrow, blemishes, independence, relative, factory, hemp, drugs, liquors, wheat, musk, red colour, red **garments**, jaggery, redwood, red flowers, red bull, limbs, revenge.

Mars is associated with **Thamo-guna**; manliness, red colour, medium height, minerals summer, thorny plants and bitter taste. The general nature is given as:-

Kroora-rakthaaruno Bhowmaschapaloodaaramoorthika:
Pithapraakruthika : Kroadhee Krusamadyathanurdwija

To those born in Mar's signs and those with strong Mars one has to be cautious in dealings. It is always wise to go in compromise with them because Martians are experts in revenge and they wait to effectively retaliate at the most suitable opportunity if they have any grudge. They do not like the advise of **others** and they would not agree to work under anyone. They also hate to take up petty jobs and responsibilities. Therefore one may find several political leaders, brave adventurers, war-heroes, famous sportsmen, explorers etc. are **having** a strong Mars. In their own assessment and do not wait for either help or assistance from others, And for the good as well as bad experiences which they might have, their own deeds and nature would be the cause.

Most important significations of Mars are co-borns and landed property.

Physical features:- Martians would have a fire complexion and with a shade of red, pimples would be common. The body is usually fleshy. There would be an excess of red- marrow.

Parts of body:- Muscular systems, left ear, face and head, tongue; urinary bladder, nose, uterus, waist, kidneys, prostate gland, anus, colon, red-marrow, sexual organs, menstrual system are all related to Mars.

Diseases-When Mars is weak or when associated with malefics there is the possibility of diseases for the parts listed above-Like wise Mars may cause the diseases like, all types of fevers, phlegm, small pox, chicken pox, measles, filarial fever with swelling, mumps, burns, bleedings, wounds, typhoid, intestinal ulcers, pain in stomach, hernia, abortion, appendicitis, muscle- weakness etc. Though Mars is the significator of several diseases, one has to take into consideration the occupation sign, the aspects of other planets and the stellar positions etc. to predict the exact diseases.

When Mars is strong and signifies the tenth house in a nativity, the native has a high probability of professions associated with defence department or the police department. Dealers in medicines, chemists, surgeons, butchers, barbers, blacksmith, cooks, engineers, industrialists, thieves, rubber-industrialists, traders in coral, emerald and other gems, murderers, extremists, adventurers etc. would be having a strong Mars. It is also possible to correlate the relations between Mars and other planets, and signs, with the specific field of occupation thus,

Mars in fiery sign	- War front and battle field.
Mars in' earthy sign	- Army
Mars in airy sign	- Air-forces
Mars in watery sign	- Naval-forces
Mars and Sun	- Military hospital
Mars and Moon	- Navy
Mars and Mercury	- Accounts, audit etc. associated with army
Mars and Saturn	- Trenches, mines, jobs involving dead- bodies etc.

This list is not exhaustive but only indicates the possibilities and it should not be taken as such to conclude that whenever Mars is strong the native would be employed in the forces. Analysis of nativities is not so simple and requires a consideration of all aspects regarding the planetary distributions.

Products associated with Mars:-

Jwars (choalam corn) tobacco, cashew-nut, groundnut, arecaunt, ginger, mustard, gastric, liquors, alkalies, acids, iron, steel, axe, knife, Sword, cannons, copper, arms, tools, landed properties,

serpents, thorny plants, building, old materials, **repair**.

Mars and Saturn Iron and steel

Mars and Venus Coffee and tea

Mars and Moon Liquors

Mars and **Rahu/Kethu** Serpents

Birds & Animals:- Tiger, wolf, hunting dogs, other cruel animals, eagle, vulture and other cruel **birds**.

Places:- Army centres, battle field, butcher's place, police station, black smith's, workshop, factories, all these are associated with Mars.

Good Days:- Tuesday is the day of Mars. Sunday and Monday indicates gains, success and happiness. Friday is a day of expense, Wednesday, though is likely to effect health, indicates income. Saturday would be poor. On the favourable days the '**Kaala hoara**' of Mars would be beneficial for legal affairs, war-journey etc.

Numbers:- For those with a favourable natal Mars 9 is the best number 1, 2, 4 and 7 are also good.

Colours:- In order to avoid the laziness and weakness due to a weak Mars, wearing green and blue colour would be useful. And in order to **ward** off the evils caused by a powerful Mars red colour may be worn.

Gems;- Wearing ruby and coral would make the Mars favourable.

Gods **for** warding off evils of Mars:- For evils caused by Sun and Mars prayer to Veerabhadra and Sooryanamaskara are good.

For evils due to Mars alone **Subrahmania** is the suitable god
Mars and Moon Goddesses **BhadraKaali**, Paarvathi, and
Lalitha

Mars and Mercury Narasimha

Mars, Mercury and Venus **Lakshminarasimbamoorthy**

Mars, Mercury and saturn **Hanuman**

Mars and Jupiter Sathyanaarayana

Mars and Venus **Mahalakshmi**

Mars, Saturn, **Rahu**, Mercury Venkitachalapathy

Mars, Saturn and Rahu Ayyappa

Mars and Ketu Ganapathy

Mars and the 12 Signs:-

Of the 12 signs Mars is the lord of both Maesha and Vrischika; Maesha is the Moolakshethra, Makara is the sign of **Exalta-**

tion while Kataka is the sign of **debilitation**. Vrishabha, Thula and Kumbha are neutral signs; Kanya and Mithuna are inimical signs. Simha, Dhanus and Meena are friendly signs.

Significations of Mars in Various Houses

First House:- Wounds or scars on the body, cruelty, anger, **shortlife**, weak body, wickedness, sorrows due to diseases etc., not sticking to any place, adventurous nature.

Second House:- Deformed teeth and face, low education, travelling nature, poor wealth, serving bad people, logician or quarrelsome nature or argumentative nature, alchemist, chemist.

Third House:- Tough, very active, enjoyment of happiness and Wealth, many good qualities, long life, absence (or uselessness) of younger co-borns, long life.

Fourth House:- Absence of relatives, house, happiness, landed property, care from mother, cattle and vehicle, influenced by women, always worried.

Fifth House:- Absence of children and wealth, always in trouble, little fame, unsteady intellect, not virtuous, love of **adventure**, **anger**.

Sixth House:- Healthy body, very strong, defeating enemies, courageous, desire for women, famous, power, enhanced digestion, **tall** body, scars due to wounds or cuts.

Seventh House:- Involved in deeds that are unbecoming, devoid of comforts from wife, worries due to travel, quarrelsome, affected by diseases, cruel look, suffers death of wife.

Eighth House:- Deformed body, various diseases, poor, **short** lived, absence of charities and customs.

Ninth House:- Liked by ruler, giving troubles to father, interest in inflicting pain on others, troublesome to people, sinful. .

Tenth House:- Leadership or lordship, high in position, earnestness in doing everything, honoured, served by good people, having wealth, children and fame.

Eleventh House:- Having children, Wealth, happiness, prosperity, valour, chivalry, many servants, long life, virtues, freedom from sorrows and power of good speech.

Twelfth House:- Eye disease, laziness, love of money, imprisonment, sorrows, diseases, downfall, bad character, stinginess, suffering, loss of wife.

Note:- Be careful when such indications as those given above for various planets are used in judging horoscopes. One has to consider **what** Mars is for each nativity. For instance when Mars is the

lord of the first house, the above indications are not to be applied especially the evil **ones**. when Mars is exalted or in own sign, or in a **friendly** house the situations are different. It is the skill of the astrologer to fish out what each planet offers for each nativity. When Mars is the lord of the fifth house one should not predict absence of children. When Mars is in the fifth house; in fact as the lord of fifth house Mars would **confer** children to the native.

Significations of Mars in Various signs:-

When Mars is posited **in** Mesha or Vrischika (own signs) the native would be entertained by the ruler, would have to travel, would be an army-chief, and would have scars on the body due to wounds or cuts. There is a tendency to steel. The native would be of high masculine vitality.

Mars posited in the signs of Venus (**Thula** and Vrisha) the native would be influenced by women and would have an eye on other's women. He would not be favourable to his relatives; He might be knowing magic and other tricks. He would be adorned with good dress but always he would be a coward.

Mars posited in signs of **Mercury** (Mithuna and Kanya) indicates, having children, not having relatives, having gratitude, interest and knowledge in music and **war-techniques**. The native would be without fear, would be a miser and would have to beg.

Mars in Kataka indicates wealth, earning through travel in waterways, intelligence, but also deformity of limbs and cruelty.

Mars in **Simha** signifies ability to withstand, lordship, lack of wealth journey through woods and low probability of having wife and children.

Mars in the signs of Jupiter (Meena, Dhanus) indicates, several enemies, ministership, fame, fearlessness and very few children.

Mars in Kumbha indicates worries due to various sorrows, lack of wealth, travelling habit, being a liar, cruelty.

Mars in Makara the sign of exaltation, confers on the native wealth and children and a state like that of a king (ruler) or the status of a ruler.

Mars in Association with other Planets:-

There are five different ways by which two planets get associated with each other; these are summarised in the **sloka** (from Phaladeepika of **Manthraeswara**).

Raasow sthithir-Mittho Yoagoo

Drushti; Kaendraeshu samstthithi;

Thrikoanae vaa sthithi; pancha-

Prakaarao bandha eeritha:

Being posited in each other's sign (i.e.. one planet in the sign of the other planet), both being in the same sign, aspecting, being posited in the quadrant signs of each other, being posited mutually in trine positions-in these five ways two **planets** may be associated with another planets.

Mars and Sun:- When the association between Mars and sun is beneficial in a nativity, the native would be courageous, earnest and bold. He gets the benefic characters of both the Sun and Mars.

When they are associated and if the association is malefic, the ruling periods of the planets would cause fever, wounds, accidents, chicken pox, quarrels and cruel deeds, Even the domestic life is made hard.

Mars and Moon:- If the association is benefic the native gets a sympathetic and liberal attitude in **general**. This is more pronounced in females.

Malefic association between the planets indicates that the native would be thoughtless in his actions. The health also is affected; There would be accidents with bleeding, loss of wealth, complaints, misunderstandings and loss of near relatives.

Mars & Mercury:- When associated beneficially, the native would be fast and skilled in execution of duties; he would be successful in competitions and gets a rise; there would be unfading earnestness in actions. When Mars-Mercury association is inauspicious, the native would turn out to be an **imposter**, a cheat and a deceiver. His possessions would be robbed off or taken away by others by cunning means.

Mars & Jupiter:- Benefic association of these two planets makes the native steady, **determined**, **liberal-minded** and incessantly endeavouring. He has the ability to march victoriously in competitions. Good advocates usually would have this combination in their nativity. '

When the association is evil, the native would excessively spend and would be involved always in disputes and quarrels. He would lose his wealth in gambling. There would be criminal cases against him and there is the possibility of **punishment**. He may suffer by transfers or de-promotions.

Mars & Venus:- Benefic association makes the native very able, of very good behaviour, **tactful** and straight forward. He would

be interested in sports and arts. He will earn landed properties from savings **out of his occupation**. Relations with the fair sex would be decent. Evil Mars-Venus association makes the native a hypocrite and prodigal. He would never think about the evil effects of his deeds. He would have relations with women of low status. There is also the possibility of venereal **diseases**.

Mars & Saturn:- If the association is benefic, the characteristic of Mars, namely, pride, haste, offence, unconcern about consequences, too much boldness etc. would be softened by Saturn. There will be toleration, patience and good health. Even in adversities there will be progress without mental set back.

When evil, the association is quite dangerous, as **both** the planets are highly malefic. The combination would cause in the ruling periods of the two planets, impatience, hastiness, lack of common sense and as a consequence the natives may even commit homicide. Wounds **due** to weapons, loss on account of theft and robbery, disfiguring caused **by diseases** such as smallpox etc. are also indicated by the evil combination of Mars with Saturn which is known as **Mandaara Yoaga**.

Evil Position of Mars in Nativities:-

Mars by nature is evil **and** when is posited in **malefic positions** especially in the nativity of females, is very much dreaded **and it** is popularly known as **Kuja-dosha**. Several marriages are set aside on account of Kuja-dosha. An evil Mars in the eighth house from Ascendent, Moon or Venus is indicative of widowhood to women. Naturally in the society where there is the domination of the male one would be reluctant to expect a partner with Kuja-dosha. However, the evil due to the position of Mars in 9th **or** second or seventh houses need not be evil in **all** nativities. Mars may be a **yoaga-karaka** or there might be compensations. Also not only Mars, any planet can be an evil as Mars and **Mars** may be as benefic as any other planet. Hence, the popular fear of Kuja-dosha is to some extent unfounded. As matching of horoscope is to be discussed separately, let us not elaborate Kuja-dosha at this **moment**

But it may be noted that Mars is associated with more matters concerning women, Such as bleeding, menstruation, delivery, abortion, co-borns, etc. **Therefore** it is desirable that females would observe rituals to please Mars. They may, for this purpose wear red **gems** and have saffron '**thilak**' at the **forehead**, prayer to goddess, recital of the thousand names of goddess Lalitha (Lahthaasahasranama) prayer to **Shanmukha**, fasting on Tuesday etc.

The Sign Maesha(Aries)

UNIT 43

Maesha is the first sign of the zodiac, extending from 0 to 30 . It is a **masculine** sign and a movable one. Also it is the first of the set of three signs called **Dharma-thrikona** (Maesha, Simha and **Dhanus**) also known as the fiery trinity. It represents the head of the **Kaala-purusha** (time personifies).

Mars owns the sign and it is also the **Moolakshetra** of Mars. For sun Maesha is the sign of exaltation while for saturn it is the sign of debilitation. **As** the name, Maesha implies it is symbolised by a goat. The sign is red, dry and fiery; it is a **prushtodaya** sign (rising with the hinder part), and a night sign. It is a quadruped sign. The colour is red. Paraasara describes the Maesha sign thus:

Raktha-varnoa bruhat-gaathra:

Chathushpaath raathri-vikramee

Poorvaasee-nrupajnaathi:

Sailachaaree-rajoaginee

Prustodayee paavakee cha

Maesha raasi: Kujaadhipa:

The asterisms Aswini, Bharani and the first quarter of Krithika are posited in the sign Maesha. Maesha is an eastern sign and has movement in mountainous part.

Characteristics of Mesha Ascendent:-

Maesha is the head of the Kaalapurusha and is the first of the signs; as a **consequence** those born in this Ascendent would push up to get the first place in every aspect of life. Due to the fiery nature of the sign and its lord (Mars) they would be independent in attitude and are **hasty** in taking decisions. They do not like to be advised and they give top priority to their own opinions. When there is association with string planets the **Maesha-borns** may become leaders, officers, guides or preachers. Along with **administrative**

and managerial skills one would find in them an attitude of 'no compromise'. They would get new concepts and ideas dawned in their **minds** and they would make a **haste** to put them into practice. They will face any type of circumstances boldly and intelligently, Though they would offer leadership to others they may be reluctant to sacrifice their interests. They would speak out anything openly. Their tendency to exhibit often would lead to excessive expenses. Politicians born in Maesha will try to force their ideas into others. They have strong opposition to conservation and customs; and they would attack them. They have great desire for honour and recognition. In religion and political affair **they** would have to fight with others on account of their unbending attitude. Though Maesha-borns usually speak aloud, make a lot of haste and confusion and scold without any reservation, after a short while their behaviour would basically undergo transformation. Their '**explosive**' behaviour is **like** the burning of a heap of hay. After the first upsurge they completely cool down. Maesha-born usually do not get much benefits from brothers. In course of time they alone would be with their parents. They would generally have interest in mountaineering. Frequently they will have to travel, many of them shift their residence frequently. Many Maesha-borns go abroad either as agents or as missionary workers. Generally they do not have much interest in bathing and in water. They are afraid of water. Some of them may have to suffer solitude, staying abroad or concealed life in order to **escape** from enemies. Maesha-borns usually are hasty to get married and in several cases the relationship established without thought either becomes broken or become **bitter**.

When the **Maesha-Ascendent** is connected with evil planets, the native is likely to show cruel, proud, hasty selfish **and** angry nature. Adamant nature, negative attitude, extremist views, hypocrisy; insult, haste, quarrel, attack on others, top selfishness **etc.** would be evident in their **behaviour**.

For Maesha-sign Jupiter is the lord of fortune (9th lord) as well as the lord of mishap (12th lord). Therefore they **experience** very fortunate prosperity and shortly afterwards unfortunate **loss** of **all** the fortunes.

Physical Features:-

Though they may not become bulky, their body would be muscular, they are not very **thin**. The neck and face would be very **long**. The head would be a little broad while the cheeks and **jaws** would be narrow. Eye brows would be good and the eyes would be a **mix-**

ture of dark, red and brown colours.

Generally they have a high degree of immunity to diseases. But there is a high probability of wounds and cuts, especially on the head. There would also be accidents.

They would have strong interest in sports and games, especially those of short duration.

Limbs associated with Maesha:- Bones, Skull, Blood vessels, facial bones except the nasal ones, head.

Disease:- Headache, burns, indigestion, swelling, disease of the brain, nervous diseases, fever, bde disease, pimples, ringworm, migraine, malaria, blocking in the veins, these are some of the diseases to which the Maesha sign is related.

Occupations:- Maesha-borns might mostly take up a profession signified by Mars. When Mars is strong and becomes the significator of profession or where the sign Maesha is the second, sixth, tenth or seventh (tenth of the tenth) house which are related with the profession, the native might take up on the following occupations:

Army, military officer, defence department, police, surgeon, butcher, barber, tailor, druggist, thief, black-smithy, baker, watch-repair, watchmaking, dyer, cooks, carpenter, physicians, boxers, advocates, fire-force, rifle, cannon, pistol making and repair, brick making, mechanic, factory workers, mill workers, washermen, black magic; wrestlers, detectives, chemists etc.

Locations associated with Maesha sign: Pastures, desert, sandy places, hills, inaccessible places, hiding spots of thieves, plateaus, cattle shed, tilled land, villages, slum area, arid land.

Direction: East

Places: Britain, Germany, Lower Poland, Palestine, Denmark, Syria, Lebanon.

Products: Bomb, acids, crackers, tractor, bus, motor machines, chemicals.

Handwriting: Sharp and straight handwriting without irregularities of the letters is found in Maesha-borns. Some letters might be tilted towards the right. The lines would show an upward trend usually. Below the signature there would be a thick line commonly.

Auspicious days: Tuesday, Friday, Monday and Sunday also are good. Other days are not good.

Favourable numbers: 9, 8 and 6

Gems: Blue gems, ruby

Favourable signs: Dhannu, Simha

Matters to be guarded against Maesha-borns should control their haste, impatience and the tendency to win the top position in everything. Otherwise always they would have to quarrel with others. For instance, waiting in queue in a reservation counter might be too much for a Maesha-borns to tolerate. As there is high probability of wounds due to cuts one has to be very careful when using tools etc. It is advisable that before undertaking any responsibility, they think about the consequences. Nothing should be undertaken in a haste, though there would be tendency to do so. If Maesha-borns are involved in arguments with others invariably it would end up with bitterness or quarrel, therefore it is advisable to avoid arguments.

General Features and Characteristics of Maesha Lagna:

These are summarised in the following slokas:

Bandh-dwaeshyastanu- Kruśa-prathighavaan Maanee

Vivaada-priya:

Sooraa durbbalajaanur-astthiradhana: Kaamee-

Vadhoo-vallabha:

Vruththaathaamra viloachanoanrutha-paroa Bheerurjalae

Kshiprabhuk

Krooraa vikshatha-vigraha.Kriyathanow jaatha:

pumaan sarvadaa.

The Sign Vrischika (Scorpio)

UNIT 41

Of the two signs owned by Mars we have learned about the masculine (odd) sign Maesha which is also a fiery sign. The second sign of Mars is a feminine (even) sign- Vrischika, meaning scorpion. It is a Watery sign and is said to be a sign of "secrets" (Chhanna-

paapa-raasi).

Vrischika is the **eighth sign** of the zodiac extending from 210° to 240°. It includes the asterisms, the fourth quarter of Visaakha Anuraadha and Jyeshtha.

Vrischika is totally different from Maesha, though both are owned by Mars. Maesha is movable, masculine, odd Prushtodaya and night sign while Vrischika is an immovable, feminine, even, Seershodaya and day sign.

No major planet has its exaltation in this sign but Moon is debilitated in it. (Ketu is said to have its exaltation in Vrischika and Rahu has its debilitation in Vrischika -see Unit 10)

Vrischika is a friendly sign for Sun and Jupiter and neutral sign for Mercury and Venus For Saturn it is an inimical sign.

Vrischika is a long sign (Deergha-raasi) while Maesha is a short one. Vrischika is symbolised by a scorpion and is classified as a Keeta-raasi (that is, a reptile sign). Paraasara describes it as a multiplied sign of small size (body).

*'...swalpaanga: bahupaad brahmanoa balee
Soumyastho dinaveeryaddyoa vimsakhoajalabhooava:
Roama-swaaddyathi-theekshnaangoa-vruschikascha
kujaadhipa:*

Vrischika represents the genital organ of the **Kaalapurusha**, being the eighth sign. When the sign has afflictions and becomes the house of disease in nativities, diseases associated with sexual organs are possible.

Vrischika is said to be a sign of secrets and is a difficult sign. It is the second of the **Moaksha-thrikona** (Kataka-Vrischika and Meena) is inauspicious for the ascendent; and it is a Raasi-Gandaantha (sign-edge). If born in Vrischika sign the **native** may be a first rate hypocrite or he may be a perfect gentleman depending upon the planetary relations of the sign. Afflictions of the sign would make the native mean and sinful as well as hiding the sins to himself. As the scorpion the native **may dig his own grave**.

Characteristics of Vrischika Lagna:

The broad generalisation about those born in the Vrischika Lagna is given by the **sloka**

*Moorkhoa Vrischika-lagnajoathichapaloa Maandbanee
sajjanah*

*Dwaeshee Kroora-visaala-druk Nrupa-hithoa
Prachhannapaapa: Khala:*

*Roagee Baalyavidhow Viyuktha-janakow- Vrutthoaru-
janghaanvitha:*

**Paatthoajankitha-paani-paadapihatthaa syaal-
Kroora-karmoagradhee:**

(The Vrischika Lagna born would be a simpleton with self-respect, rich, **hating** good people, with cruel and broad eyes, liked by the ruler, wicked and hiding one's **sinful** deeds; in childhood he would suffer diseases and separating from parents; the thighs and calf muscles would be well-formed and the palms and feet would be having marks of lotus; the native would be cruel in deeds and would be of high intelligence.)

This forms only a basis and it does not mean that all the natives of Vrischika are as given above; the results given above would be considerably altered by the distribution of planets.

Actually when the Moon is in Vrischika, precisely the same characteristics would be shown according to **Varaahamihira**. Hence when both the Moon and the Ascendent are in Vrischika the characteristics as given above would be more or less completely shown. When the Moon sign is Vrischika, the native is described by **Varaahamihira** in **Bruhatjaathaka** as,

pruthula-nayana-vaksha: *vruththajanghoarujaanur-
jjanakaguruvikyuktha: saisavae vyaadhithascha
Narapathikulapoojya: pingala: Kroorachaeshtoa
jhashakulisa-khagaanka: chchanna-papoalijaatha:*

The native with Moon in Vrischika will have large eyes and face; will have rounded thighs, knees and ankles; will have to be away from parents and gurus in childhood; will be suffering from diseases in childhood; will be deserving to be honoured by kings and lords; will have light honey colour for the body, will be **dōing** cruel deeds **like** beating and killing; and will do sinful acts and conceal it as a secret; when the Moon is in the first decanate (= Draeknana = one third of a sign or 10°) the palms and under feet would be marked with the sign of **fish**; in the second decanate the mark would be of that of vajra (a weapon) **and in** the third decanate the marks would be that of a bird.

Compare the descriptions of the Vrischika ascendent and that of the moon-sign Vrischika. They are more or less the same. Therefore the Moon sign **also-as** the ascendent **sign-determines** the general tendencies of the native. As a result, in order to derive the general nature of a native, the wise, astrologer must combine the Lagna-indications and **the** moon sign (Janmalagna) indications skillfully. These are also to be modified by the positions of each planet.

Vrischika is an immovable sign and hence natives of vrischika (Lagna or moon in vrischika) would be of firm determination and

would be having very clear aims. They can never remain idle in anything. When hindrances increase their earnestness in action also will increase. They never yield and would fight till their aim is reached.

They are of a brilliant nature intellectually and in thinking. Once they realise their own capacities they reach their goal and show their abilities. As vrischika is watery sign they would be of excellent ideas and imagination as well as feeling for others. They have a high possibility of developing intuition (Jnaanadrushti).

Due to the lordship of Mars (as the Maesha sign). Vrischika ascendants would show hastiness, self-confidence, courage, independence, prestige etc. There would also be a tendency to rule over others. In every thing they go to the extremes and due to their boundless self-confidence they never yield to others. They would be branded as too hasty.

In order to (or as a consequence of) mental chaos some of them may get boozed. They have special taste for learning occult sciences and also psychology. Rationalism **would be prominent**. They may not discard customs and rituals but they would never be blind followers. They would **not** like loose talk. Though they have a tendency to complete anything at the last moment in a hasty way, they usually come **successful**.

Though Vrischika-borns are very open in their conversation they have a special capacity to keep secrets to themselves and to make fun of others as well as to cast sarcastic words on others. In spite of their open and affectionate behaviour to others, once they feel that the companion is cheating, they would suddenly turn **vengeful**.

Though they are pleasure seekers, they invite dangers **because** of their own actions,

Those who have a critical mind, would criticize the existing theories and try to establish new ones.

In financial matters they usually suffer ups and downs. The first half of the life would not be so prosperous, during the second half there is possibility of wealth earned through marriage and from far away places. Usually they would earn through unrelated occupations. Though they may have several co-borns (or persons of that status), at the end they would be alone. The father of a Vrischika born would suffer ups and downs in several ways. Many Vrischika-Lagnas have twin children.

There is the possibility of secret love-affairs. The partner in life would have troubles by disease, slipping down, animals or ene-

mies. Sometimes **there** might be a second marriage also.

In the field of arts and theatrical performances they get a number of companions. Though they would be happy with family members and friends, at the age of thirty, there would be possibility for troubles- Love-affairs would lead to some difficulties. During their stay abroad there is possibility of accidents, **but** will escape fortunately.

Parts of body associated with Vrischika-Genital organs, Kidney, urinary bladder, anus, excretory organs, ovary gland, prostate gland,

Disease:- when malefics are associated with Vrischika, urinary diseases are possible. When Jupiter and **Mars** are connected with the sign, troubles of the **prostrate** glands are possible. **Vrischika-borns** are generally **high-sexed**. There would also be a tendency to go beyond sexual etiquette. Disease of sexual organs are possible. Depending on the causative malefic many 'concealed' diseases are possible. When Saturn is associated with Vrischika bladder stones may affect the **native**.

The disease of the vrischika-borns are controlled by the planets occupying Maesha and those occupying the **asterisins** of Mars (who is the lord of Maesha which is the sixth **house**) They would cause brain-troubles, nervous diseases, **swelling**, coma, **somnambulism** and the like.

Things:- Explosives, **bombs**, crackers, **knife**, sword, liquor, oils, medicines, acids, chemicals, petroleum products, poison, **chloroform**, spirits, groundnut.

Places:- Forsaken well, drains, useless places near water, marshy place, kitchen, polluted brooks, slaughter house, meat market, operation theatre, closets, leather curing and processing places, laboratory, **cemetery**.

Days:- Sunday, **Monday**, Tuesday, and Thursday are auspicious. Friday is not financially auspicious. Wednesday may bring trouble from friends. Saturday is definitely **inauspicious**.

Sunday, is good for influencing people, Tuesday for competitions, Monday for travel and Thursdays for marriage and for starting account in banks, On Wednesday no deed should be signed.

Colours:- Yellow, red, orange, **cream**-these are good colours

Gems:- Yellow sapphire in gold ring is very auspicious. In case there is any legal dispute wearing red gems will be beneficial. For foreign travel and higher education pearls of cream colour is good. For constant progress and prosperity light red or cream gems are **good**.

Numbers:- 1, 2, 3, 4, 7 and 9 are auspicious while 5, 6; and 8 are not good.

Planets:- Most auspicious planets for **vrischika-ascendent** is Sun. Sun, Moon and Jupiter are beneficial Mercury is malefic as also venus. Moon in the seventh and Jupiter in the 10th are good. sun and Moon are **Yoaga-Kaarakas**. Saturn is neutral. These are summarised as follows:-

Soumya-Bhouma-Sithaapapaa: subha-aekoa- Nisaakara:

Soorya-Chandramasaavaeva bhavaethaam yoagakaarakow

Jeevoo-na hanthaa, soumyaadyaa: hanthaaroa

maarakaaahvayaa:

Thaththath-phalaanivijnayaanyaeavam vrischika-janmana: _

Signs:-

Vrischika boras are more compatible with those in Vrischika, kataka, kanya and **Meena**. The eighth sign Mithuna is not favourable,

Matters for caution:- sarcastic remarks, particularly about others must be checked, It would be foolish to believe that the assistants and servants will do all the work entrusted with. control your anger. Abandon selfish thoughts. Do not feel sorry for losses. **If the vrischika-born** does not take care of these, he is likely to do harm to the society.

Occupation:- chemistry, medicines, drinks, **insurance**, steam engines, motor engines, mines, water supply, dam, irrigation, slaughter house, tea, coffee, tobacco, copper, tin, jaggery, horse, elephant, trapping wild elephants and occupations related to these. Surgery experts, research workers, secret police officers, armymen, dentists, butchers, mine worker, blacksmiths, military **personnel**, navy personnel etc. are related to vrischika-sign.

Finance:- As the lord of the second and fifth houses is Jupiter (the significator of wealth), usually the **Vrischika-Ascendents** do not have financial difficulties, but they may not save much. In anticipation of **income** they would spend ahead.

Family life:- The relation with the wife may not be quite smooth for most vrischika-borns. They like praising words from the wife, but once the wife disagrees with **them** in anything suddenly they become quarrelsome. However they would take all efforts to make the wife happy, They are very keen that the wife should openly show affection.

The house 2, 7, and 11 related to marriage are all beneficial

to **Vrischika-Lagna-natives**. All these houses are auspicious- Dhanus (of Jupiter), Vrishabha (of Venus) and Kanya (of Mercury). If the lords of these signs are not weak and are not afflicted the native would get on smoothly with the partner. In family **life** the native would never stop quarrelling till wrong ideas and notions are accepted by the wife.

Females born in vrischika would be usually devout and unselfish. They would be of beauty, health and obedient nature. For females it is advantageous to have the husband born in vrischika. But when the female is **born** in vrischika and there are malefic significations in the nativity, there would be frequent quarrels with the husband. Thus in matrimonial affairs one has to be careful before choosing a vrischika-born partner

Mercury (Budha)

UNIT 45

Having familiarised with the various aspects of, Moon and Mars as well as the signs owned by them, we will, in this unit learn about Mercury or Budha a planet sometimes described as the son of **Moon**. (**saumya**). Budha is a **very** important and interesting planet.

Sun is the spirit and soul of kaalapurusha while Moon is the mind, Mars is his strength, Mercury is the speech of kaalapurusha (Vaak), and hence Mercury is spoken of as the lord of speech. The peculiarity of Mercury is that it has dual nature. Mercury becomes a malefic in association with malefics and a benefic when associated with benefics. Some are of the opinion that Mercury does not have its own individuality. This remark should be taken only with caution. It refers to the **beneficity** and maleficity and **not** to other significations. It is safer to consider Mercury as benefic which in association with malefic turns out to **be** a malefic.

In another way also Mercury is '**dual**' in **nature** It owns two

of the corner signs which are Dwiswabhaava signs (common signs)- **Mithuna** and **kanya**. Also Mercury is described as signifying 'Slishta-vaak' - words with dual meanings.

Mercury is also described as a messenger planet which fulfils the work with which he is entrusted, by some one else. This is also because of the dual **nature-benefic** if associated with benefic and malefic if associated with malefic. However, by itself Mercury is a **benefic-Subha**.

Mercury mainly signifies the intellect (Budhi) and also 'Vidya' (education.) If Mercury is strong in a nativity, the native would be intelligent, having good common sense understanding and analytical and grasping capacity. He will be able to grasp anything quickly keep it in memory and recall that skill at the proper occasion. Mercury gives abilities for political thoughts and arguments, for critical analysis, for using **reasons** and to take proper decisions. Natives with strong Mercury would be interested to go abroad and for frequent short journeys. They have a special gift to learn occult subjects and in doing so they may not require the help of a teacher or an initiator. Usually they would **learn** several languages.

Mercury being a dual planet, **Mercurians** would be having two opinions in most things **and** hence they would find it difficult to take decisions; Their decisions would be altered also. For the same reason their minds would be wandering from one thing to another. If they do not take special care, they may find it impossible to learn or understand anything completely. Inspired by advises they **would** constantly change their decisions. Unsteady mind and a bit of indecision are then **characteristics**

Mercury is a planet that likes conversation and it signifies pleasant **conversation**. so, most salesmen, insurance agents, public relation officers, preachers, orators, propagandists and multilinguists would be natives with strong Mercury. **Though** wavering, many prominent Mercurians like diversity in activity and ideas. In fact they can shape out excellent ideas but many of them may not materialise because of the tendency to expect perfection in everything. Strong and beneficial Mercury would make the natives great scholars, famous orators, mathematicians, engineers, accountants, auditors, experts in business transactions, artists, sculptors.

Mercurians are very trustworthy and would never cheat. But when Mercury is afflicted by malefics (except Sun) the native might be treacherous and cunning and he would use his crooked and effective schemes to trap others; they would not stick on to their words. Writing anonymous letters, giving false statements, faking docu-

ments, spreading scandals, forgery and such things indicate an afflicted Mercury. They would go on boasting about their false capacities. They would not usually have a permanent residence, opinion and occupation. Opportunism would be their way of life.

Mercury is associated with education and maternal uncle and hence is described as *vidyaakaaraka* and *Mathula Kaaraaka*. Mercury is described as the prince among planets:

'.....*Budhoa Raajakumaraka*:

Budha is further described as follows

'*Vapu; sraeshta; slishta-vaak-cha hiathi-haasya-ruchir-*

Budha:

pithavaan Kaphavaan vipra maarutha-prakruthi-
sthatthaa'

Among the significations, Mercury chiefly indicates speech (*vaak*), knowledge (*jnaanam*)

'....*Kshithirapi-vachanajanaanam-indoasthanooja*:' .

However there are several other significations. Some of the authorities may be quoted in this context to describe the significations of Mercury.

(1) '*Jyoathir-vidyaa maathula-ganithakaarya;*
narthana-vaidya-haasa-bhee-sree-silpavidyaadi-Kaarkoa

Budha':

(Budha is the significator of astrology, education (learning), maternal uncle (and nephew), mathematics, dancing, medical practice, entertainments, fear, prosperity, art of sculpture and other fields of learning)

(2) '*Phaladeepika*' of *Manthraeswara* gives the following sloka, which is more elaborate:

'*Paandithyam suvacha: Kalaanipunathaam*

vidwathsthuthim maathulam

vaakchaathuryam upaasnaadi patuthaa

vidyaasuythukthim

Mathim

Yajnam vaishnavakarma satyavachanam

Sukthirvihaarasthalam

Silpam baandhava yowvaraajya suhrudasthad

bhaaginaeyam Budhaath'

(**Learnedness**, good speech (words), expertise in fine arts, being praised by the learned, maternal uncle, ability to use the appropriate word at the appropriate time effectively, upaasanaas, learning, good reasoning, intellect, yaagas, rituals associated with Vishnu, truth, shells (oyster, conch etc.), monasteries, sculpture, building art etc. relatives, princely matters, friends and nephews are to be

judged from Budha),

More elaborate lists are given in other classical texts like 'Utharakaalamrutha'. These **significations** taken from a number of works on astrology are given below.

Speech, education, princeliness, skin, earth, green colour. **soodra**, eunuch, north rājoaguna, gold, astringent, morning, burial ground, birds, spherical shape, dual character, Villages, Sarad season, water, maternal uncle, conversation with frequent laughter, Atharvaveda, nerves, house, green dress, love of talk, broad ears, sportive, cunningness, funny talk, **earnestness**, open behaviour, very effective talk, happiness, (relaxation), disbelief, love of vehicles, cheating, dependence on servants, **unconcern** about family, electronics, scientific instruments, pen, striking new paths, occupations, capacity to hide sorrows, **learnedness** in several subjects, being jack of all trades but master of **none**, Knowledge of fine arts, spiritual interests, discovery of truth, shells, Vishnupooja, writing materials, friends, entertainment, nephew (**son** of sister), shepherd, Vishnu, Garuda (kite), sparrow, cat, arithmetic, horse, treasury, article for publication, Brahmin, cavalry, **multi-storeyed** building, sculpture, astrology, temple, emerald, child, sacrifice, naval, linguistics, blood testing, clerk, bills, educational institutions, Vaishnava temple, messenger, meditation, green peas, yarns, desire for bribery, printing journalism, publication, aunt, camphor, step-mother, flower, fruits, gems, play ground, games, planning, muteness.

Occupations associated with **mercury**:

Accountant	Announcer	Clerk	Ambassador		
Apprentice	Commentator	Advertiser	Auditor		
Editor	Correspondent	Critic	Educator		
Sculptor	Orator	Engineer	Telecommunication		
Electronic expert	Artist	writer	Postman		
Messenger	Agency	Astrologer	Playwright		
Storyteller	Painter	Dealer of toys			
Inventor of useful machines or dancer)	(Kathaapravachanam)				
	Maker of mechnes and devices				
Contractor for entertainments		Printer	Publisher		
Planning expert	Salesman	Propaganda			
Preacher Journalist	Proofreader	Mimicry and similar			
Funny arts	Gambler				
Travel agent	Cinema based occupation				
Dealer of archeological materials.					

When associated with Mars, **industries**, factories, chemistry

(with **sun**). motor engineer (association with Venus), marine engineer (when mars and mercury are in watery sign) etc are indicated.

With Jupiter, mercury signifies journalist, correspondent **writer**, cashier, auditor, bank agent, **revenue** officer (Mars also).

Conjunction of Mercury and Venus in favourable positions indicates musicians, shareholder, writer, orator, travel agent, dealer in cosmetics, ornaments, dresses and sweets.

Sun-Mercury conjunction is very good and it is described as Nipuna Yoaga. Though planets are said to be combust in conjunction with the Sun (Mouddyam) a weak situation like debilitation in the case of Mercury it is good.

Mercurians can pick up **any** job and they become very successful. They are found in all fields of life.

Disease: Blocking of Urinary tract, fever, depression, madness, mean talk, eye-diseases, throat-diseases, poisoning, skin -**trou**bles, leucoderma, fire-accidents, stomach diseases, leprosy, **blood**-lessness, diseases of the nervous system, fainting, dumbness, indigestion etc.

Location: Abode of the learned, Vishnu temple, courts, assemblies, monastries, sports field, places of entertainment, advocates office, education institutes.

Mercury and other planets:

As the basic nature of **Mercury** is determined by the planets associated with it, the relation with other planets is more important for Mercury than for other planets.

For Mercury Sun and Venus are friendly, Moon is inimical and others are neutrals. It must be noted that the position of **Mer**cury in any nativity would be within 28 from the Sun. (If you find the Sun and Mercury in any nativity to be marked by separated by more than 28 you can say that one of the positions or both should be wrong). When **Sun** and Mercury are favourably associated (as already stated) it would make the **native** very learned and intelligent. Some astrologers are of the opinion that the weakness due to being combust in the proximity (within 17) of the Sun does not exist, **as** several famous engineers and astrologers as well as mathematicians have Sun and **Mercury** in conjunction, As was stated **ear**her this special combination of **Sun** and **Mercury** is called Nipuna-yoaga, conferring knowledge and brilliance on the native. However, the other individual significations of Mercury might suffer due to the Sun combination (Moudhya-Doasha).

Mercury-Moon association confers on the native **brilliance**,

strength, multilingual abilities, Knack of framing novel ideas; interest in travel, optimism, absence of disappointment and special expertise in correspondence lecturing and conversation.

If the above association is unfavourable, the native would always be **moody**, sorrowful thoughts would haunt him. Nervous diseases, indigestion lack of money, enmity to the public etc also may be caused. He is likely to be duped by relatives and during travel.

Favourable association of Mars and Mercury signifies good health, earnestness and exemplary activity. It also confers on the native the capacity of putting to practise novel ideas. When Mars is **malefic** associated with Mercury the native would be cruel, **unthoughtful**, hasty of short temper and would provoke others. Epilepsy, brain disorders, stomach pain, piles, fistula-are also possible. **Such** evil combination may also lead to legal disputes, stealing, scandals and too much daring. Loss may be incurred in speculative **trans**actions. When associated with the houses 6, 8 and 12 the native might be deceived.

Auspicious relation between Jupiter and Mercury indicates just and honest intellects, very broad mentality, spiritual thoughts, creative activity, optimism, earnestness and contentment are also signified. Sympathy, charity, confidence, belief in God, fear of sins, religious belief and pilgrimage are also the **result** of favourable Jupiter-Mercury relation. Many such natives become good astrologers. A malefic association with Jupiter cause hindrances in all the significations of Mercury. Difficulties, misfortune, loss in transactions, disputes, tax-arrears, damaging reports, notoriety, ill health and accidents during travel are also possible.

Benefic Venus-Mercury combination makes the native always pleasing and happy. He will be rich and would enjoy a very happy **married** life. The partner in life would be intelligent and beautiful. Venus-Mercury conjunction is also indicative of **learnedness** in subjects like grammar, music, fine arts like dancing and of handsome appearance and exemplary **behaviour**.

Benefic association of Mercury and Saturn gives the native **steady** tendency for endeavour, determination and sharp intelligence as well as memory. It also gives patience, toleration, endurance and political leadership. Malefic **influence** of Saturn leads to undue **delay** and despair in all **attempts**, debts, diseases, lack of **memory**, low wealth, weak intelligence and a weak body.

Effects of Mercury in the Twelve Houses

First house: Learnedness, astronomy, **magic**, astrology,

mathematics, engineering, interest in education and learning, unsteady character, wavering mind, attractive appearance, brilliance, short travels, smart behaviour.

Second House: Teaching, writing, meditation, commission-earning from publicity, publication, book selling, writing books, press-such occupations, more than one occupation, side business, earning, landed property, excellence in speech, effective arguments, intelligence, salesmanship.

Third house: Broad vision, open mind, plenty of travels, opportunities for teaching, learning, reading, literary work and publications, happiness and **fortu**n~~e~~ through coborns, wavering mind and circumstances to be cheated.

4th house: Healthy **body**, material happiness, plenty of friendship, pleasant family atmosphere, frequent shift of residence, income from land, mines, estate, journals and library, very intelligent mother.

5th house: More of mental happiness than physical happiness, trouble due to constant obstacles and mental worries, possibility of being a good preacher or minister, intelligent children.

6th house: Quarrel labour trouble, chemistry, medicine-manufacture, nervous weakness, excessive efforts, tendency to inflict **pai**n on **one**self (beating oneself, suicide etc) pain in stomach, disagreement with maternal uncle, loss due to legal disputes, finger-diseases, hindrance to education.

7th house: Good and intelligent wife usually with a job, expertise in entertainments tendency to exhibit, possession of vehicles.

If the 7th house is the debilitation sign of Mercury or an **inim**ical sign, occupation of Mercury indicates a cruel wife or a wife of doubtful morality.

'Soumyae neechaaraathibhae sapthmasthae'

Rhaaryaa dushtaa jaarinee vaisikee vaa. This dictum is from the 13th chapter of Jaathakaadaesamarga, a well known and popular work on Astrology.

8th house: Disputes with those with whom there are transactions, disagreement with neighbours, taking part in funeral rites, partial **stroke**, nervous weakness, long life, wealth, helping relatives, agreeable to people.

9th house: Education, wealth, virtues, charitability, good manners, doing only noble deeds, rhetorical capacities, liberality, nobility, greatness, foreign travels, **high**er education.

10th house: Success in industry, promotion in service, more

responsibilities in service, educationist, electricity, railway etc, research, good house, vehicles.

11th house: Earning properties, social work, noble friends, mathematics, astrology, liberal activities.

12th house: Misfortune for mother and maternal uncle, very few children, laziness, poverty, interest in vedantha and occult sciences, anxiety, petty quarrels, scandals, hitting upon ideas which are not hit upon by others.

Note: It may be noted that all the above indications are very general and one has to use these only as 'indications' for a proper analysis. For instance, the dictum given above that if Mercury occupies the sign of debilitation or inimical signs identical with the seventh house the wife of the native would be cruel or would be secretly having a soft corner for other men or be a prostitute, should not be used **verbatim** in all cases: When Mercury is the lord of the seventh house, the dictum should never be used. In fact the indications would be just the opposite. Be careful in your prediction. Your success is in deciphering the final indications about each house after weighing all relations. Hasty conclusion must always be avoided. So also to pinpoint any particular effect, there must be more than one indication.

Similarly, the effects are not experienced always throughout the life. For instance the **significations** of Mercury would be experienced during the ruling period of another planet, posited in an **asterism** owned by Mercury. Each planet should get the proper authority for conferring what it promises.

We shall conclude this unit with a little more about Mercury.
Mercury in various signs:

Maesha and Vrischika:- Mercury in the signs of Mars indicates, lack of interest in anything except gambling and food or drink, **strong** belief on those which cannot be directly seen, or felt or do not exist at all (like God, soul, post-death life etc), earning through **treachery**, poverty, possession of a mean wife, doing several bad and deceitful deeds in secrecy and professing to be noble and always speaking untruth.

Vrishabha and Thula:- Mercury in the signs of venus makes the native devoted to parents and teachers, always desirous of earning more, having wife and children and charitable.

Mithuna:- In his own sign Mithuna, Mercury makes the native boasting about his own deeds but he would be scholar in sciences and music, instruments and such fine arts. The natives **would**

be always pleasing and nice in conversation and be interested in physical comforts and articles of pleasure.

Kataka: Mercury in kataka (inimical sign) indicates possibility of earning through water-related devices or things (e.g. water-transport, shipping, fishing, pearls, sea weeds etc) and also indicates that the native would not be in good terms with his relations. (Incidentally, Mercury is the son of moon who is Mercury's enemy planet).

Simha: When Mercury is posited in **Simha** in the nativity, the subject would be hated by women, though he would have lust for women, He would be poor not having children as well as happiness, ignorant, wandering and would get irritated even for silly reasons.

Kanya: Kanya is not only owned by Mercury but it is **Moolakshetra** and also the sign of exaltation: Mercury in **kanya** signifies learnedness, liberality, charitability, virtues, **happiness**, scientific (rational) thinking, devoid of fear and patience.

Makara and Kumbha: The native with Mercury in these signs ~~of~~ saturn, would have to work under others, and would suffer due to work as a porter.

Dhanus: Mercury in Dhanus indicates **agreeability** to rulers (authorities) learnedness and truthfulness.

Meena: Meena is the sign of debilitation for Mercury and if posited in that sign the native would be an expert in foot wear repair and would be an excellent servant and similar professions which are considered to be of inferior **status**.

The Sign Mithuna (Gemini)

UNIT 46

We have learned in detail about three planets Sun, Moon and Mars, in former units, as **also** the Characteristics of the signs owned by them. In the last unit we have discussed the nature and **indications** of Mercury, the curious planet often described as the planet of witty talk. You should collect some horoscopes of known persons and analyse them with respect to what you have learned. This is perhaps the most fruitful work that you can do to become a good **astrologer** capable of correct reading of the natal chart and also to be convinced about the dictums of astrology. Make your knowledge deep and **thorough**, otherwise it would lead to lack of confidence.

Let us now learn about the characteristics of the sign Mithuna (Gemini) owned by Mercury. It is the third sign of the zodiac extending from 60° to 90° of arc from the starting point. This sign comprises of the latter half (third and fourth quarters) of Mrigaseersha, Ardra and the first three quarters of Punarvasu. In other words upto $6^{\circ} 40'$ in Mithuna, Mrigaseersha is ruling, the next $13^{\circ} 20'$, that is from $6^{\circ} 40'$ to 20° Ardra and the last 10° Punarvasu.

The lord of the sign is Mercury and no planet has its exaltation or debilitation or Moolakshethra in this **sign**. For the Moon, Venus and Saturn it is friendly sign, **while** for Mars and Jupiter it is **inimical** sign and for Sun it is a neutral sign. For Rahu and Kethu also (according to certain authors) Mithuna is a friendly sign. Mithuna is also said to be the Moolakshaetra of Kethu. Thus in Mithuna, Mars as well as Jupiter are weak.

It is a common sign and a masculine (odd) one. It is a sign strong at night and is a Seershodaya sign (all the other night signs are Prushtodaya). It is a biped (Human) sign and is represented

by a couple, one of them holding a club and the other a veena. Mithuna is the first of the Kaama-thrikona (Mithuna, **Thula**, Kumbha) and hence is a sign of 'desires'. It has been variously described as Airy (**Vaayu-Rasi**) earthly (**Pruthvi-Rasi**) and also as a water dependent (**Jalaasritha-Rasi**) by different authorities. It is a sign of long stature. It is the first of the four corner signs (Mithuna, Kanya, Dhanus and Meena) and represents in the fixed charge, the southeast direction.

As the third sign, it indicates the chest including shoulders and neck of the Kaalapurusha,

Paraasara describes Mithuna as:

Seershodayee-nrumithunam sagadam-saveenakam

Prathyang-maruth dwipaad-raathri balee-

graamavrajaoanilee

Samagaathroa haridvarnoa Mithunaakhyoa Budhaadhipa:

(Mithuna, owned by Budha is rising with the head, symbolised by a human couple with club and veena, with abode in the west, of airy nature (thathva), biped, strong at night, moving in village, of windy (vaatha) nature, of medium proportionate body and green in colour).

Note that it is classified as an airy sign by Paraasara. Being the sign of mercury with his characteristic pleasing behaviour and artistic as scholarly tendencies. Mithuna is a very mild, peace loving and nice sign.

.. 30:

Significations:-

Dual nature	masculinity	cruelty	airiness
green colour	telephone	television	materials
electric radio	electronics	newspaper	
even body	dry nature		
equipoise of three-	dosha houses	few children	
noon	midnight	neck	
chest	bedroom	boxes	study room

Occupation:-

clerk	trader	salesman	representative
Editor	reporter		journalist
Solicitor	engineer		lecturer
Professor	painter		advocate
			teacher
Musician	dancer	guide	sculptor
			artist
Transport	railway		photographer
			airlines
Personal assistant	temple	"	secretary
			monastery

cashier	treasurer	translator	cycle	scooter
stationary		embassy	diplomat	preacher
critic		broker	messenger	in-
strumental	artist	compositor	proofreader	
gambler				

Favourable aspects of Jupiter indicates a journalist, while if Mars also joins, in addition to being a journalist, the native may own a press. Mithuna with a benefic Mars-association signifies radio mechanic, compositor, typist etc. Favourable Mercury makes the Mithuna native a good mathematician or Astronomer. **Many Mithuna-borns** would have to travel on account of their profession, though usually they may not travel for fun or entertainment, except when associated with **Venus**. Ticket examiners, auditors, camp clerks, representatives, inspectors, geological personnel etc. belong to this class. Usually they have a side-business also, like tuition, agency, auditing and accounting etc.

Mithuna-borns would be misusing money that they handle if there is malefic aspect of Saturn. (If such a person is posted **as cashier** in a bank, there might be the possibility of misappropriation.)

General Characteristics of Mithuna-borns:-

As the sign is owned by **Mercury** who is associated with **the** intellect, those born in Mithuna would have a high thinking-power. But their mind would not remain steady in any particular matter, as the sign is a common sign and the lord is of a dual nature. Always they desire for changes. They would be interested in writing, reading, correspondence and the like. They have a special capacity to be effective mediators and to influence others. Though many of them may not like travel, usually, they would have to travel widely. Due to a wavering mind they take pretty long time to take any decision.

They may simultaneously have two occupations and are capable of adjusting themselves according to environments. One **can** confidently entrust them **with any** work, but they may migrate to another before completing the one at hand; When there is someone to control them in this defect, their excellent abilities can be usefully and effectively utilised. Others may find it difficult to understand them. They do not have much strength to suffer difficulties and obstacles. Without sticking on to **one** thing, they like diversity. Also they do not like to be sticking on to condition or rules or such restrictions. They analyse **their** own experiences and they would use this at the proper place and time in a very effective and advan-

tageous way; For the same reason their ability to grasp new concepts and ideas is very high. But this ability instead of being concentrated in any one thing, gets dissipated to several things.

Mithuna borns would shine well in fields like journalism, research, translation, criticism, planning, linguistic activities, teaching, translation etc. Many rationalists are also found among them. They would not blindly believe in anything. Like a commentator who discusses an original work, they have the ability to act accordingly. Usually they like friendship. They also have a tendency to put several questions to others and to acquire more knowledge.

Though Mithuna ascendants have the inherent ability to **work** and a strong intellect, they have the weakness that they do not stick on steadily to anything. If **this is** controlled no one would achieve such a success in life as a strong Mithuna-born.

Patience and tolerance is found only to a limited extent.

They are experts in discovering short-cut methods and also to use them. But some times they may apply their 'tricks' a bit too early. The same hastiness may be found also in their eating, walking, thinking, relaxing etc. They must control this.

According to a Tamil work on astrology, it is said that "the one born in Mithuna sign would be characterised by fame, fraud, sticking to customs, dual **talk**, observing fasts, nice words, self-interest fair complexion, and bile diseases. There is possibility of ailments at the age of three, danger from fire at the fifth year, danger from tools or weapons at the eighth, from enemies at the tenth, from windy diseases at the eighteenth and from eye disease at the twenty eighth. When benefice aspect the Lagna the native would live upto the sixty fifth year when he would die in the month Mithuna, bright fortnight on the **chathurdasi** thithi when the asterism is Sravana and the day is a Friday at fourteen Ghatis past sunset".

(Evidently, this prediction is too much for anyone **who** knows astrology. Every native of Mithuna would not die alike, even when the Lagna is aspected by malefics. The life of the native has to be judged not only from the Lagna **but** from other factors **also**)

Married life: As already described, they have a knack of attracting and influencing others as also to deal with them wisely and nicely. As a result their married life is usually smooth and sweet (of course, if there are no affliction, otherwise). However some of them might be victims of 'dual' nature and might have two marriages or sometimes a liking to a woman other than one's wife.

Mithuna-born women in addition to being a good housewife may have some job or other occupations.

Handwriting: They have a tendency to write a little above the line and the writing would not have disfiguring and the writing would be usually fast.

Disease: Disease caused by anxiety, excessive intellectual efforts and mental chaos, diseases of the lungs, heart and blood channels, chronic cold, nasal flow, pleurisy, cough, TB, disease of the arms, diseases listed in the case of Vrischika (sixth from Mithuna) like diseases associated with the genital organs are all possible.

Favourable Signs: **Thula**, Kumbha, which are trines with Mithuna, Mesha and Simha are also compatible with Mithuna.

Places: Boxes, rooms where costly materials are kept, suit cases store rooms, walls, hills and other elevated spots, dining hall, play grounds, educational institutions.

Countries; London, Nuremberg, Plymouth, San Francisco, America, Belgium, Wales, Canada, Armenia,

Things: Bus, car, railway, train, taxi, aeroplane, parachute, magazines, books, news paper, newsprint, calendar, microscope, telescope, tools in astronomy, green-gram, cotton, green things.

Good days: Wednesday, the Kaalahoara of Mercury, the **asterisms** Aslaesha, Jyeshta and Revathi, and the Lagnas Mithuna and Kanya. Thursday is the day of fortune. Monday is good for income but Saturday brings obstacles. Tuesday would involve quarrels and disagreements but there would be success at the end. **Important things** are as for the Mesha-Lagna. Saturn is not a Maaraka Mercury, if strong confers Yoga. According to some astrologers the lord of the second, moon does not inflict **death**. If Mercury occupies Meena, there is possibility of disagreement with elder brother.

The Sign Kanya (Virgo)

UNIT 47

Kanya is the sixth sign of the zodiac and extends from **150** to **180** of arc from the origin.

The asterisms **Uthra** (last three quarters), **Hastha** and the first half of Chithra are included in Kanya.

As Mithuna, this is also a common sign and a feminine sign. It is an earthy sign (**Prithwi-Rasi**), a long sign and a cold one.

Mercury is not only the lord of Kanya but has its exaltation point and Moolakshetra also in Kanya. Venus, has its debilitation point in Kanya. For moon, Venus, Saturn and Rahu it is a friendly sign, for Mars and Jupiter it is an inimical sign while for the sun it is a neutral sign.

As Venus (signifying worldly prosperity) has its debilitation in Kanya while Mercury (the significator of learning and intellect) has its exaltation there. Kanya-natives would consider intellectual attainments as more desirable than worldly pleasures. As the proverb says, Lakshmi (the goddess of fortunes and wealth) and Saraswathi (goddess of learning) would not be together. For the Kanya-natives, their learning and intellect are their wealth. (For Meena, the reverse is true).

Kanya is a human (biped) sign which is also a day sign. It is a Seershoodaya sign. The sign is symbolised by a virgin in a canoe with a flame. Paraasara describes the Kanya sign as

Paarvatheeyaatha Kanyaakhyaa Raasirdinabalaanvithaa
Seershoodayaa cha maddhyaangaa dwipaadyaamyaa
charaa
cha saa.

Sasasyadahanaa vaisyaa chithravarnaaprabhanjinee
Kumaree thamasa yukttaa baalabhaavaa Budhaadhipaa.

(The sign Kanya moving about in mountains (another meaning given is **also** called **Parvathi**), is rising with the head, strong in the day, of medium body, biped, residing in the south, with vegetables and fire in the hands, of the Vaisya caste, with multicoloured robes, with Thamo-guna and in her youth: its lord is Mercury.

As the sixth sign it represents the following parts of the body of Kaalapurusha, below the naval. According to **Varaahamihira**, that is the abdomen, but according to others (Prasnamaarga, Jaathakaadesa), Kanya represents the stomach and this latter signification is more popular among prasna-experts.

For those born in Kanya Mars (as the lord of third **house**), Jupiter (as the lord of two quadrants- 4 and 7) and moon (lord of 11) are malefics. Venus (lord of 2 and 9) and Mercury are Yogakaarakaas. Saturn though lord of a trine (fifth has also the lordship of the unfavourable sixth and may be treated as neutral. Mercury and Venus in conjunction are signifiers as Raajayoaga (as lord of 10th and 9th). Though the lord of the second (**Maaraka**-position), Venus would not be inflicting death on the native. Mars Sun and also Jupiter have death-inflicting (Maaraka) inclinations. However, according to some authors conjunction of Jupiter and Venus in the fourth house is to produce Raajayoaga.

*"Kuja-jeevaendavipaapaa: Sukra aeka: Subhoa matha:
Bhaargavaendusuthaavaevahavaethaam yoaga kaara kow
Na hanthi Kavi-rannyaethu maarakaakhyaa:Kujaadaya:
Kanyaabhuvaschathurtthasthow guru-sukrow thu
yoagadow".*

Characteristics of Kanya natives:-

Most Kanya natives would be showing gradual rise in life on account of their efforts, intelligence and abilities, though they may not be earning as much as they deserve, They are absolutely trustworthy and honest. They would seldom lose their temper and are very cordial in their relationship to others. They are quick in grasping anything and hence can shine in nearly all fields.

They have a special ability to coordinate the work of their subordinates effectively. They execute **everything** neatly and give importance even for trivial things. Though they move closely to others it is difficult to know what is in their minds. They do not lose their temper easily, but if someone gives any prick to them they would not forget that easily and do not forgive them. Though they are stiff to some extent they may yield to nice words.

Kanya natives have an inclination to literature, arts, drama

Vedanta, devotion to god. They would have the capacity to talk about these subjects.

The childhood is usually full of troubles from ailments. They usually enjoy their own earnings but not the paternal wealth. There is possibility of getting wealth from the wife. In financial transactions and through banks they would get benefits but gradually they might turn speculative in trade and may suffer heavy loss. Seldom do they get affectionate behaviour from the members of the family. Wounds are possible from animals.

They may be having relations with women, sometimes even when the wife is there. So also frequent change of occupation and change of residence would be experienced by Kanya natives.

Those natives who have more than one occupation simultaneously should be careful as they are like a man with each of his legs in different boats.

They may be having, towards the end of their life landed properties in two places. They would have wide friendship and new friends would be gained continuously. At the same time there would also be strong enemies who are jealous of them.

They have the habit of thinking and weighing each step of their actions, and this may bring about delay in undertaking any work. But once they take up anything, they would fully concentrate on it. And they insist that others also must be as earnest and perfect as they themselves are.

Whatever work the Kanya native does, he does it with systematic neatness. They have very quick capacity to find out the mistake, errors and fault of others. Consequently, they would shine in fields like auditing, inspection, proof reading, taxation and the like.

When Mercury is strong in the nativity, they would be successful in reaching their goal, in spite of hindrances; but if Mercury is weak they may yield to the obstacles and abandon their efforts.

They are usually cautious in every detail. For instance, during travel they would keep their money in two or three different places. After each step in any of their actions, they would make sure that everything is okay and then only they would proceed. After inserting the letter in a cover, before sealing it usually they would take out the letter and check whether the signature has been put the date has been written etc. Similarly after locking the room of the safe, they would check sure that the lock is proper. During journeys, they would check just before starting, whether everything as planned has been taken in the luggage.

Kanya natives would keep strict accounts and would keep documents, letters receipts etc. systematically. So they shine in accounting and documentation.

When the sign is aspected by Saturn, the native may become lazy. As the sixth sign, Kanya is the sign of diseases of the Kaalapurusha, so Kanya natives would have fear from diseases, and they **would** be immersed in thoughts about the diseases. They have a special ability to put philosophical **thoughts** into actual **practice**.

Occupation:-

When the Sun and the lords of houses, 2,6,10 are beneficially associated with Kanya **sign**: medical officer, employment **in** the medical departments, engineering, auditing, teaching, nursing home, dealing with scientific instruments.

When the moon is similarly associated with the Kanya sign: employment connected with water, navy, oil companies, textiles, inks etc. When Mars is similarly associated, press, printing, editing, publication, writing etc. When Mars is unfavourably associated, the occupation would be related to indecent or illegal means including robbery, bribery, black marketing etc.

When a favourable Mercury is associated with houses 2,6,10 and Kanya sign: broker, accountant, teacher, **lawyer**, writer, journalist, critic, commentator, registrar **etc**.

When Jupiter is associated as above: literary, scientific, technological and intellectual occupations, religion, law, insurance, finance, stock exchange, shares, banking, embassy, temples, endowments.

Similar positions of Venus: Musicians, artist, painter, **sculptor**, luxury materials, dresses, ornaments, sweets; spices and cosmetics.

When Saturn is posited in beneficial relation with lords of 2, 6, 10 and Kanya: Mathematics, Statistics, accounts, physics. If Mars also is favourable the occupation may be in the police, crime detection or **army**.

Indications of Kanya:

Hips	appendix	fields	can
estate	library	bookshop	
milk centre	Wet places	vegetable store	
Store room	honey	Farm house	
rural products	books	almirah	
medicinal chest	dark eyes	curved brows	

attractive lips	White teeth	handsome chin
handsome limbs	mountain	

Parts of Body, disease: Stomach, anus, dysentery, typhoid, frequent wounds, mental worry, discontentment, gall stone, anger, blood diseases, eczema, impatience.

Handwriting: The upper part of letters would be better **formed**; the writing would be usually between lines. The letters would be thin and there will be a tendency to use sharp pens.

Days: Wednesday and the kaalahora of Mercury are **most suitable**. Friday **are** also favourable. Tuesday are unfavourable. Mondays are not bad, Other days are not favourable.

Colours: Favourable colours are green, white and yellow and unfavourable ones **are** red and blue.

Countries: Turkey, Mesopotamia, Babylon, Assyria, Tibet, Greece, Switzerland, Brazil Baghdad, Boston, Los Angeles.

What Kanya natives must take care of:

Due to **the** nature of analysing in detail **everything** and due to the expectation that all others are to be as exact and neat as themselves Kanya natives might have their friends and relatives estranged easily. Kanya natives should take effort to avoid this,

The tendency to undertake new endeavours before completing one at hand should be controlled. Due to the possibility of diseases like dysentery, food must be taken special **care** of.

As the lords of 6 and 8 are top malefics, frequent cuts are possible; if cautious these can be avoided.

Constipation and consequent mental worry possible.

Tendency for drinking must be checked. As troubles, scandals, deceptions and disputes are possible with partners in **business** (and life) and employees. In choosing the partners employer and the spouse, Kanya native has to be very careful.

Selling of properties must be done in the ruling periods of Jupiter (or **sub-periods**) and never in the periods of Saturn and Mars.

Dealing with those born on Monday, in Kataka sign, and in the asterisms **Rohini**, Hastha and Sravana would be favourable.

Jupiter (Guru)

UNIT 48

Having learned about the Sun, the Moon, **Mars**, and Mercury, as well as the signs they own, we shall now discuss in this Unit the influence of the planet Jupiter which is described by the terms '**Guru**' and '**Brihaspathi**' which signify the large size of the planet and also the benefic nature inherent in it. Jupiter mostly confers **benēfic** effects on natives while Saturn represents malefic effects, though under certain conditions and positions these planets may behave in the opposite way. Jupiter has **very** important significations such as wisdom, prosperity, wealth, optimism, success, happiness, fortune, contentment, fame, and physical well-being. Saturn controls hindrances, deterioration, disappointment, sorrows, **defeat**, discontentment, misfortunes etc. Thus the influence of these two planets which are very slow in their movement along the zodiac-deserve very great attention. In fact a favourable Jupiter signifies progeny, wealth, elder brother etc. It represents Saathwik qualities like godliness.

For instance, the famous work Maadhaveyam of electional astrology gives the **sloka**:

*Doashaamburaasi-tharanaaya Krupaardra chethah:
Poatham Sasarjja guru-sukramayam vidhaatha
Praapnoathi doasharaasimanaena theerthwa
Thaththeerajaani subhakaarya-phlaani loaka:*

(The compassionate Brahma created the floats Jupiter and Venus, in order to cross the sea of maleficity. Using these floats people cross the sea of Doshas and reach the opposite coast of auspicious **Karmas**).

This gives clearly the importance of Jupiter and Venus in astrology.

Mythologically it is the Jupiter (Brihaspathi) who is the Guru

of the Devas. **Astrologically** it is the 'Gnaana' and 'Buddhi' (Wisdom and intellect) of the Kaalapurusha. Jupiter is also depicted as the profound teacher and adviser as well as the purohitha. Saivites picture Jupiter as "**Dakshinaamoorthy**" while Vaishnavites consider him as "Vishnu". Jupiter is also capable of warding off all evils in nativities according to a dictum well known among astrologers:-

*"Nissaesha doasha-haranae subhavardhanae cha
Veeryam guroaradhikamasthyakhilagrahaebhya:"*

(Among all planets Jupiter has the maximum ability to remove all "**doashas**" (malificities) and to increase the auspiciousness).

Jupiter, being the significator of saathwik qualities, natives **with** strong Jupiter would be helpful to others, contented, optimistic and of decent behaviour. Commonsense, sense of justice, broad-mindedness and **self-confidence** would be evident in them. Natives with favourable Jupiter would also have interest in learning, respectable knowledge of laws, religious and virtuous thinking, philosophic thoughts, leadership of institutions, governing capacities, interest, in Vedas and mythology, respect to elders and teachers and maturity in thought and actions.

Jupiter being the lord of the sign Dhanus which is symbolised by a bowman with the lower half of a quadruped, it is said that a strong Jupiter favourable in Dhanus sign would make the native capable of achieving the target in life and interest in sports and **adventures**. Being the lord of the ninth sign of the zodiac, Jupiter confers on the native **qualities** liked by all. Being the lord of the Meena sign, Jupiter makes, a native peaceful, of steady nature and not easily influenced by bad advises. Jupiter signifies law also; this makes the native with favourable Jupiter, law-abiding, dutiful and sincere,

At the times when Jupiter is favourable medical treatments are known to be more effective than at other times. Similarly **periods** of beneficial Jupiter would make the native enjoy all kinds of successes, fortunes, fame honour and general co-operation; He might turn out to be a philosophic thinker and socially **important**. Prosperity of wealth, living means and mental happiness due to children.

When Jupiter is unfavourable due to lordship and due to positions the native would be of undesirable behaviour and character, with a tendency to waste his wealth. Carelessness, too **much** of confidence, borrowing, **quarrels**, loss, defeat in gambling and stocks **exchange**, daring actions troubles from debtors, sorrows **through** children, **false** prestige, inability to keep one's word and promises,

being deceived by others, loss of account of being surety to others, difficulty to repay loan-instalment, too much of eating, miscalculations etc. are all experienced when Jupiter is unfavourable. In short all those significations of Jupiter would be offset by an unfavourable Jupiter.

Significations:

Golden colour	Yellow	Fat (of the body)
Phlegmatic disorders	Duties (Dharma)	Actions (Karma)
Gods	Brahmin	House
Son	Relations	Grandson
Grandfather	Sathwaguna	Friend
Minister	Adviser	Treasury
Cashbox	Learning	Stomach
Wisdom	Intellect	Priesthood
Yellowish eyes	Not-so-dark-hair	Broad chest
Bulky body	Lion's voice	Financial thinking
Charitable nature	Good health	Vedanta
Calm conduct	Devotion to God	Truthfulness
Belief in truth	Trustworthiness	Social service
Helping others	Royal honour	Affectionate nature
Soft behaviour	Sweet words	Social honour
Compassion	Opposition to injustice	Family and clan
Character	Behaviour	Learning Vedas
Science	Smruthi	Prosperity
Thapas	Sense of Knowledge	Controlled sense
Devotion to husband	Happiness from husband	Sacrifice
VIP's	Jack tree	Swan
Horse	Saving	Astrology
Elder brother	Hacmantha Season	Thighs
Praise	Tall buildings	Honey
• Oil	Silk	Clear voice
Banyan tree	Pepul tree	Temple
Church	Northeast	Almirah
Yoaga exercise	Pushyarak	Diamond
Sanskrit	Contract	Meditation
Coconut tree	Tubes	Sacred thread
Ornaments worn around the Neck	Beauty	Yaaga
Jaggeri	Coin	Pilgrimage
Camphor	Bonus	Dharma
Law-books	Festival	News from distance
Foreign country	Customs department	Charity
Higher education	Leave	Waist'
License	Literature	Liver
Loan	Security	Honorarium
Passport	Patron	Prayer

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Religion	Rain	Race horse	
Religious hooks	Ship	swelling	
Code of conduct	Thursday	Thunder	
Status	University	Pooja	
Ministership	Goodmanner	Preaching	
Learnedness	Turmeric	Salt	
Umbrella	Certificate of honour		
Multicoloured clothes			

Parts of **body and** diseases:- Liver, growths, blood circulation, bodily fat, phlegm, eruption, swelling, thighs, diabetes, jaundice, Hernia, Skin diseases, Brain troubles.

Places:- Temple, educational institutions, **multistoried buildings**, palace, assembly, court, preaching hall, lecture hall, treasury, bank.

Financial matters:- Open trade, manufacture of goods, superfluity, of money, foreign aid, increase of price of share, starting new companies, dividends, income through taxation, starting large schemes, buildings new residence and rebuilding old one, embassy.

Materials:- Butter, ghee, fatty materials, spiced sweet, rubber, gold, tin, huge animals, books, medals, **passport**, presentation and gifts, rain.

Jupiter is a masculine planet like Sun Mars.

Jupiter rules over the Rig-veda.

Unlike other planets Jupiter has special full aspect in the fifth and 9th houses.

Jupiter **owns** the signs Dhanus and Meena the ninth and twelfth of the zodiac.

Jupiter also rules the asterism Punarvasu, Visaakha and Poorvabhadrapada.

The planets Venus and Mercury are enemies of Jupiter while Saturn is neutral. All others are friendly.

Among the signs **Vrishabha**, **Thula**, Kanya and Mithuna are inimical signs, Mesha, Simha Vrischika are friendly signs while Kumbha and Makara are neutral signs. In kataka (a friendly sign) Jupiter is exalted while in **Makara** it is in debilitation. Dhanus is the Moolakshethra.

When Jupiter and Sun are beneficially associated in a nativity, very good results would be experienced in occupation, character and mental attitude. Broadness of mind, if at all sick getting recovered easily. Charitability, good intellect etc, are also realised. Such natives would get financial gains, fame, and happiness through decent means. Moreover it is said that if such natives perform **Soorya**-narayana pooja **regularly**, they would get enhanced good results.

Favourable Sun might give opportunity, for the native for **promotions**. (when Mercury also is favourable the promotion might be because of the superior's death). Such native would shine as president mayors, bank officers, leaders of educational institutions, M.P's, M.L.A's etc.

When Moon and Jupiter are in auspicious combination the native would attain nobility and high status in life. When they are in the Kendra position to each other the special combination is the **well known Kesariyoga**. Auspicious Moon Jupiter combination signifies public recognition as just and noble, ability to develop noble concepts and ideals, moderation in spending, absence of disputes, absence of tendencies of gambling and the like. When such natives perform pooja for Rajaraajaeswari these good significations would be enhanced.

Natives with Jupiter and Mars favourably posited, would be sincere and noble. They would not be misers and would be extravagant also. They would attain a high status in society and will be very successful in trade. They would complete any work undertaken by them neatly. Good physical power, earnestness, leadership and courage would also be possessed by such natives, They would get high status and recognition during the ruling periods of Jupiter and all their fortunes would be enhanced by offerings to Lord **Subramonia**.

When Mercury and Jupiter are auspiciously related, the native would consider only the good aspects of everything. Under no circumstances would he lose his presence of mind. He will have the capacity to take the right decision, though there might be some delay in taking the decision, Such natives would shine in one or more of fields such as law, literature, foreign collaboration, publications, editorship, advertising, mathematics, audit and accounting sometimes in more than one field. It is said that if these natives perform Sathyanarayana-pooja, the effects would be catalysed.

Natives with Venus and Jupiter favourable, would lead a life blessed with both fortune and success. They earn plenty of wealth, will lead a very happy married life and a very elegant public life. They would not be deceived by others. They may enjoy political honour. They will have **tendency** to help their acquaintance. They shine in fields such as auditing, accounting, music, shares, car trade, jewellery trade and **spice trade**. They are said to be more successful by offerings to **Lakshminarayana**.

Jupiter and Venus are both auspicious planets, but the former is **the Guru** of Daevas, while the latter is the Guru of the Asuraas-

They differ widely in their significations and Venus is inimical to Jupiter, (For Venus, Jupiter is Neutral). Jupiter signifies spiritual heights, control of senses, sacrifice of worldly pleasure, meditation, Yoga and the like where as Venus signifies worldly pleasure, sensual happiness, luxury, sexual happiness, modern conveniences and the like.

It is not surprising that Venus is debilitated in Jupiter's sign Meena. This epoch being **Kali-yuga**. Venus's significations are gaining importance and desirability whereas during the **Krutha**, **Threatha** and **Dvaapara-yuga** significations of Jupiter were considered to be more important.

The opposite behaviour of **Venus** and Jupiter is also evident from the positions of the signs they own. Thus for **Vrishabha-natives** and **Thula-natives** (these are signs of Venus) Jupiter is respectively the 8th and 11th lord and the 3rd and 6th lord **all-malefic**. For the **Dhanus natives** Venus is the 6th and 11th lord while for **Meena-natives** Venus is the lord of 3rd and 8th lord-being malefic-spiritual heights and worldly heights do not go together.

Jupiter in benefic combination with Saturn confers spiritual bent of mind on the native. He would discard worldly enjoyment as second in rank and would prefer spiritual and moral attainments giving importance to truth and **Justice**. such natives may practise Yoga and even become a sanyaasin.

Jupiter is personified as a huge, impressive and serious personality of great wisdom a walking encyclopedia by authorities like paraasara:

*"Bruhadgaathroa Guruschaiva pingaloamoordhd
jackshana:*

Kaphaprakruthigoa dheemaan sarvasaathravisaarada;

(Jupiter is of a huge body with light brownish eyes and hair with 'Phlegmatic' nature and he is of brilliant intellect and is most learned in all branches of knowledge) No other planet is described in such superlatives and without any blemish.

Among the tastes Jupiter rules sweetness. Similarly Jupiter signifies trees which bear fruits. Among things Jupiter signifies living things (Jeeva Dravya) and not mineral matter (Dhaathu) or vegetable matter (Moola dravya). It is Jupiter which represents the **happiness (Sukha)** of life:

".....Jeevoa-Jeevitha Sowkhyada."

Manthraeswara describes the essential significations of Jupiter, in his phaladeepika as

Jnaanam Sadgunm-aatmajam cha sachivam

swaaramaechaaryakan

Maahaatmyam *Sruthi-saasthra-dhee-smathi-mathim*
sarvoannathim-sadgathim
Daeva-braahmana-bhakthim-adhvaram-thapa: sradhaam
cha Koasasthalam
Vaidushyam vijithaendriyam dhavasukham sammanam-
aathmoedayaam.

(Ultimate wisdom, good qualities, **ministership**, one's traditions, guru (aachaaryas), greatness, vedas, saasthraas, memory, intellect, status of being the greatest, most desirable goal, devotion to the daevaas and the learned, yogas, thapas, **concentration** and perfection, treasury, learnedness, full control over the sense, happiness of marriage, gifts and compassion are all signified by Jupiter).

Jupiter in Various Other Signs

The result of Jupiter's position in various signs are described by Varaahamihira by two slokaas in the eighteenth chapter of 'Bruhajjathaka (12 & 13)

Saenaaneeibahu vitha-daara-thanayoa *daatha subhruthya:*
kshamee
Thaejoadaara-gunaanvitha:suragurow *jaatha: pumaan*
Kowjabhae
Kalyaahga: sasukhaarthamithra thanayasthyaageepriya:
sowkrabhae
Bowdhae bhooriparichadaatmja-suhrutsaachivya-
yuktha:sukhee
Chaandrae ratna-sutha-swadaara-vibhavauprajna:
sukhairanvitha:
Simhae sydd balanaayaka: suraguraavukthamcha
yethchaandrabhae
Swarkshae maandalikoa naraendrasachiva:
saenapathirvaa dhanee,
Kumbhae karkitavath phalaani, Makarae neecholpavithoa
sughee

Jupiter in **Mesha** or **Vrischika**: (signs of mars) makes the native army chief, rich enjoying with wife and children, charitable, with good assistance, of such patient disposition capable of withstanding any evil, indefatigable, brilliant mild and compassionate, of desirable virtues, radiating, with good wives, good **learning**, plenty of wealth, good health, and glorious.

In the signs of Venus (**Thula**, **Vrishabha**):- Always without diseases splendid happiness, plenty of wealth, good relatives, several good children charitable liked by all.

In the signs of Mercury (Kanya-Mithuna): House dress, furniture and other convenience for pleasure several children, several relatives, possibility of ministership in addition to enjoyment of those listed above.

In the sign of Moon (kataka):- several gems, children, wealth, wife or wives, abode, furniture, luxury **materials**, great intelligence, all sorts of enjoyment and happiness.

In the **Simha-sign**:- All these listed for the kataka sign and also army-officer ship.

In own sign (Dhanus, **Meena**):- **The native would be a king** or a minister or a lord or an army chief or at the best a very wealthy person.

In Kumbha:- Same as those for kataka sign.

In Makara (the sign of debilitation):- Crooked intellect, crooked action, having wealth just to take both ends meet, enjoying little happiness and mostly sorrowful.

Varaannihira describes the **effect** of Jupiter in the various **house** in the **eighteenth chapter** of Bruhatjjaathaka, in a condensed way by the **sloka**:

Vidwaan suvaokhya: Krupana: sukhee cha

Dheemaanasathra: pithruthoadhikascha;

Neechasthapaswee sadhana: salaabha:

Khalascha jeevae kramasoa vilagnaath.

First house	learned
Second house :	of good word
Third house :	Unsympathetic and wicked
fourth house :	Happy
Fifth house :	intelligent
Sixth house :	Having no enemy
Seventh house :	Noble than the predecessors
Eighth house :	of ignoble deeds
Ninth house	Sagely
Tenth :	Rich
Eleventh house :	In all dealings more than expected profit
Twelfth house :	Due to bad character not in good terms with anyone

Better done on Thursdays and Wednesdays and in the Kaalahoara of Mercury or Jupiter.

Before we conclude this unit it would only be proper to mention about the transitory influence (**goachara-phala**) of Jupiter, **Transits** would be discussed later in detail. As the planets are in constant **motion**, there would be corresponding effects in lives of all

natives apart from general effects of their positions in" the birth chart. The transitory influence are most important in the case of Jupiter and Saturn which are the two slower **planets**. (neglecting the shadowy planets Rahu and Kethu).

Jupiter takes about one year to move through one sign while Saturn takes about $2\frac{1}{4}$ Years. Hence the transitory influence of these two planets would be very important in predictions. A part from the effects of birth positions of **planets** and the **Dasa** effects, one has to incorporate the transitory effects of planets also especially those of Jupiter and Saturn.

Position of transiting planets are reckoned from the position of the Moon in the birth chart. When Jupiter transits which of the 12 signs from the nativity moon-sign, different effects are experienced. These general influences are listed below.

1. When Jupiter transits the Moon sign in the nativity, there is possibility of transfer, expense becoming greater than income and adversity to status.

2. Transit through the second sign of the radical Moon, signifies increased gains and happiness in home.

3. Unfavourable, accidents

4. Loss of relatives Loss of possessions.

5. Gains, happiness, rise in status.

6-Loss change of occupation, ill health

7.Loss of health, success in efforts.

8.Diseases to wife and children wandering, imprisonment

9 Gain of new friends, compassionate deeds.

10. Delay, loss of wealth, insult

11. Promotion, increased gains, rise of status

12. Increased expenses, wife's travel.

These are only very general effects, and we have to discuss more about the **goachara** effects, which we will take up separately in a later unit.

The Sign Dhanus (Sagittarius)

UNIT 49

Dhanus is the ninth sign of the Zodiac extending from 240* to 270° from Mesha. The lord of the sign is Jupiter, who owns the sign Meena as **well**.

Dhanus comprises of the asterisms **Moola**, Poorvaashaaddha and the first quarter of Uttraashaadha.

Paraasara describes the sign Dhanus as;

Prushtoadayee-thu-aatthadhanur-guruswamee-cha-sathwika:

Pingaloo nisi veeryaddhyo paavaka: kshathriyoa, dwipaad Aadaavanthae chathuspaada: samagaathroa dhanurdhara:

Poorvasthoa vasudhaachaaree bahuthaeja: samanvitha:

(Dhanu Rasi is owned by Jupiter; it is a prushtoadaya sign, of sathwik quality, of honey colour, strong at night, fiery and **kshathriya**; the first half is biped and the latter half quadrupled. It is of medium body and holds a bow and arrow. It dwells in the east, moves on the earth and radiates brilliance).

The sign is symbolised by a being whose upper half is a human being holding a bow **and** arrow aimed at some target, and **whose** lower part of the body is that of a horse with four legs.

No planets has its exaltation or debilitation in Dhanus.

It is a friendly sign for Sun and Mars and a neutral sign for other planets.

Being a fiery sign, Dhanus natives would be very bold and always aim at higher targets. They are often greedy too. Even in unfavourable circumstance they would be very much steady and would continue their efforts. When oppositions increase natives of fiery signs (Mesha, Simha, Dhanus) become more strong and would move forward, Dhanus natives would take decisions on any matter

only after careful considerations of both sides of the problem. Me-sha natives, are also **like** this, but are hasty and do not show the maturity of actions as Dhanus natives. Being truthful, Dhanus-natives would be quite **open** and frank. Even when adverse to self-interest, they would stick on to the straight path only. Their action would be very straight and would not be influenced by whether it would be liked or disliked by others. During interviews many of the Dhanus-natives would be challenging the interviewers,

Dhanus-borns would have interest in higher education. They would also have desire for foreign travel and to communicate with those in foreign countries.

Jupiter being the lord of the sign, Dhanus natives would be of liberal and charitable attitude, optimistic, truthful and with a religious or spiritual bent of mind. Grasping matters quickly, keeping them in memory for quite a long time, taking correct decisions by using guesswork in the right direction, fighting against injustice etc. are all characteristic of Dhanus borns.

Venus, being the sixth lord for natives of Dhanus, they like cattle and pets. They do not like to be under anyone and they usually do not desire to stick to one place of residence. Frequent change of **residence** and **change of opinion** are common among them; this is not surprising as Moon (significator of the mind) is the lord of the eighth house.

A number of Dhanus natives are found to be teachers, bank employees, dealers in finance, preachers or orators (lordship by Jupiter). If Jupiter is strong they shine in politics. They are frequently connected with publications and editorship, Dhanus natives like to spend more time with wife and children, They may establish close friendship even with those with whom they would have had some difference of opinion previously.

If a Dhanus native marries a Dhanus born girl their married life would be usually pleasant; they would have mutual understanding. The wife would also be able to **pardon her** husband for his faults and she would be capable of pointing out such mistakes at proper time and place. When the lords of 2, 7, and 11 (Saturn, Mercury and Venus) are favourable the wife would be favourable for Dhanus natives.

Similarly Saturn, Mars and Venus (lords of 2, **5, 11**) are favourable to Dhanus natives, It is advisable to note that due to the **lordship** of the fifth house by Mars the children **might be** of stiff nature; Carefully avoiding excessive control over them might avoid possible separation from or differences of opinion with the children.

Parts of the body and diseases associated Hips, thighs, calves, stroke, dislocation in the hip, asthma, lungs-diseases, TB, bone **fracture**, cough, pneumonia, diabetes, hearing troubles, defective eyesight.

Places: Palace, Government houses, government office, race ground armoury, gambling place, stables, vehicles, aeroplane, places near ovens, cattleshed, churches, temples, educational institutions, courts, bushes, forest.

Dhanus sign is also associated with **physician**, medicine, flower, roots, fruits, aquatic products.

Countries: Arabia, Australia, France, Hungary, Spain, Italy.

Days: Thursdays and Fridays are the most auspicious days. Monday would be the day of anxiety and Tuesday might involve wasteful expenditure. Sundays would give progress and Saturdays would signify slowness and delay as well as help from **others**. for legal matters Fridays and Saturdays are good and Wednesdays are good for signing **agreements**. It is better to select the **Kaala** hoara of Jupiter on the favourable days.

Colours: Favourable colours are white, cream, green, orange and blue. Red colour is not good. Using red colour would enhance cruelty.

Numbers: 3, 5, 6 And 8 are favourable numbers while 2, 7, and 9 are to be avoided.

Dhanus natives should take special care not to be influenced by lottery and not to give promises beyond one's capacity. They may find it difficult to keep their words. They may also **avoid** slighting the actions of others, though the actions may deserve it.

Before we conclude it must be noted **that** Dhanus is not an inimical sign to any planets since no planet has Jupiter as enemy.

The Sign Meena (Pisces)

UNIT 50-

Meena is the last (twelfth) sign of the zodiac and extends from 330 to 360 of arc starting from Mesha. Meena (like Dhanus) has Jupiter as its lord and it includes the asterisms Poorvabhadra pada fourth quarter, Utharabhadrapada and Revathi.

Meena is a watery sign: It is even (feminine) as well as a common one (Ubhaya Rasi). The symbol for Meena is a pair of fish each 'Kissing' the tail of the other, Paraasara describes the sign as follows:-

Meenow Pucchaasya samlagnow

Meenaraasir divaabalee

Jalee sathwa-gunaaddhyascha

Swasthoa jalacharoa dwija

Apadoa madhya-daeheecha

Sowmyasthoa hyubhayodayee

Suraachaaryaadhipaschaettham

Raaseenaamudithaa gunaah:

(Meena sign is a pair of fish the face of each touching the tail of the other: it is a watery sign and a day sign. It is of Sathwa- guna nature, peaceful, moving in water, Brahmin by caste, without legs, of medium body, with abode in the north direction, rising with both parts and is governed by Jupiter).

Of all the signs Meena is unique in its rising mode. All other signs are either Prushtodaya-signs (rising with the hinder part) or Seershtodaya-signs rising with the head); but Meena alone is rising with both parts (Ubhayodaya).

Meena is the twelfth sign and represents the feet of the Kaala-purusha. Meena is a sign of philosophic thoughts and traditions.

For sun and Mars, Meena is a friendly sign, for other planets

it is a neutral sign. Jupiter is not inimical to any other planet. (Note that though Jupiter is **not** inimical to any planet, Mercury and Venus are inimical to Jupiter).

For Venus, Meena is the sign of exaltation while for Mercury Meena is the sign of debilitation.

Meena natives would be having spiritual thoughts and would be capable of concentration or meditation. They are imaginative and also sympathetic and compassionate to others. They are usually helpful to others and are very much truthful, As water can cool down heat. Meena-natives can practise, **ahimsa** or at least consider **Ahimsa** as most valuable. They have a tendency to learn occult sciences. Being a common sign it is not easy to know what is in the mind of a Meena native.

Being the sign of exaltation of Venus, many Meena-borns are found to be artists, poets, musicians painters and beauticians, Usually they spend what they earn. They are affectionate to neighbours. Due to complete faith in friends and others many Meena natives get cheated.

Meena-borns are destined to attain fame and progress due to their own efforts. As Meena is the sign of Jupiter, natives of the sign would have special taste for literary creations. Many well known men of letters are natives of Meena. They are also characterised by truthful and straightforward behaviour, compassion, love of justice, constant effort, firm determination and imaginativeness. Though they have desire to enjoy the fortunes of life, they would never do so by causing pain to others. They would execute their decisions with firmness. Many of them undertake more than one occupation simultaneously and would be successful in at least two of them. It is their nature to approach anything with an open mind. They usually earn by writing books. Many of them have to suffer premature sorrows on account of father and co-borns. It is not surprising if the mother gets remarried. Meena **borns** generally are blessed with good children and their children are usually fortunate and may have to undertake foreign travel; they may have to change residence frequently.

Fickleness, desire for sexual pleasure and imaginativeness are usually exhibited by Meena natives. They have a special ability to win their enemies to their side. Meena being a feminine **sign** new concepts take shape in their minds.

Meena is the sign of salvation (12th sign) and the third of the Moksha-thrikonas (kataka, Vrischika, **Meena**) As such they would have interest to learn and understand the depths of spiritual sci-

ence. They would also be interested in foreign travels. As, the lord of the second house is Mars they have a tendency to be a bit extravagant. Venus being the lord of the third house may confer good neighbours.

Meena ~~is the~~ feet of the Kaalapurusha and if the sign is related to the disease-inflicting planets or the sixth house it would indicate diseases on the feet like swelling, varicose vein etc. When the Sun and Meena are associated with disease intestinal diseases and typhoid are possible. Similar association of the moon may confer addiction to liquor, Mars association indicates possibilities of fracture of the bones on the legs, bleeding piles, hernia and anal pain or swelling. Wounds due to burn are also possible. Evil association with Mercury leads to nervous weakness, deafness or TB Jupiter in similar position indicates swelling on **legs**, expansion of liver, stomach-troubles, bile disorder etc. Association of unfavourable Saturn produces rheumatic diseases, beri-beri, stiffness of legs and the like. In the case of females such combinations as above may cause diseases of the uterus and menstrual **complaints**. In special cases the husband might have to involve in a second marriage, on account of the wife's disease or of the wife's death.

Meena natives usually associate themselves with occupation **requiring** broad outlook and cleverness of action. They would have to associate with such occupations which are related to everyday life of people-like food, education, social work, financial transactions etc. Depending on the position of Moon (lord of the fifth house), they would be associated with various subdivisions of arts. If Venus is in exaltation, the natives would shine as poet, musician or actor. Meena native would be quite systematic and earnest in all **their** actions but in spite of their earnestness in the work, they would be unable to concentrate their attention on only a single matter.

They would prosper in the health department and also in the **administrative** department evidently because the lord of the sign, Jupiter is also the lord of the tenth house. Their occupation and means or livelihood would be associated with water like navy, ships, port, customs, fisheries, beverages, oils, liquors, medicines, dress, ornaments, spices and cosmetics, temples, churches, monasteries, hospitals, finance, medical department etc. (The exact **occupation/** profession would have to be judged by taking into consideration all the planets associated with the tenth house and their significations, as described in an earlier unit).

Even in old age Meena natives do not want to be dependent on others: and hence they procure and save for their old age, like

bees collecting honey. They have also the good nature to use their earnings for those who request for help. However, Saturn being the lord of the eleventh and twelfth houses, at best a few such persons who receive help from Meena natives would abandon them after having made use of their help. Therefore it is not advisable to have financial dealings and exchange of secrets with those with a "strong" Saturn (those born on Saturdays, in Makara or Kumbha lagnas and in the asterisms of **Saturn-pushya**, Anuraadha, **Uttrabhadrapada**).

Meena-borns have a tendency to talk about their difficulties and to win the sympathy of others. Also they would frequently consult astrologers,

They make arrangements for the higher education of their children and further usually encourage their wives also for higher education. They like a happy and **full life**. The fifth house is kataka owned by Moon and hence Meena natives have a high **degree** of beauty consciousness and they would admire human beauty whenever they come across any living or non living beauty piece: They are attracted by statues, paintings, pictures, and even the display-dolls in glass cases in front of textile shops.

They would have many friends, but they receive much less help from friends than what they offer to their friends. They also have a tendency to feel about the difficulties of their friends.

Meena natives are affectionate to the wife but there would be a tinge of jealousy in their love. Wives of Meena natives should not take this doubting nature of their husbands very seriously and they would be wise if they keep in mind that weakness of their husbands and carefully control close dealings with other men. Meena natives love their children and the children reciprocate the same and respect them. Usually their children also would have artistic tendencies and take profession related to minerals, metals, industries, oils etc.

For Meena natives **Saturn**, Venus and **sun** are malefics, while Mars and moon are benefic. Jupiter of course is benefic as the **Ascendent**. If Saturn is posited in Meena and is aspected by Mars and Moon there is possibility of marrying a widow. Similarly Mars and Venus aspecting each other or being posited in unfavourable positions, Meena natives should be careful not to be in the **grip** of unchaste women. Mars and Saturn in Makara is good. Mars being the lord of fortune (9th lord), conjunction of Mars and Jupiter produces special Yoga (Dharma -**Karmaa-dhipa** Yoga). Combination of the lords of the houses of trine can cause **Raajayoga** like Mars (the

9th lord) by conjunction with a quadrant lord Mercury or Jupiter. However Mercury has Baadhakaa and Maarakaa characteristics as the lord of the 7th and is no favourable for the Meena sign. These relations may be consolidated as:

*Manda-Sukra-msumath-sowmyopaapaa: Bhowma-
vidhoo subhow*

*Maheesutha-guroo yoaga-Kaarinow-nativa-bhoosutha:
Maarakaabhiknyaa mandaadyaa: ghnanthi paapina:
Ithyoohyaani budhairaethath phalaani jhashajanmana:*

Good days:- The kaalahoara of Jupiter and the Meena-sign on Thursday, Tuesday and Sunday are favourable. On Monday and Saturday there is the possibility of loss on account of transactions.

Wednesday and Friday are not good for auspicious matters and financial transactions (where money is obtained by the Meena native), as far as possible choose Thursday and the kaalahora of Jupiter. For travel and professional matters choose Thursday. For borrowing and competitions choose Sunday. On Saturdays never involve in transactions or arguments.

Colours:- Red, Yellow, Orange and Rose are favourable colours while blue, white, cream and green are unfavourable. But the life-partner of the Meena native would like those unfavourable colours.

Numbers:- 1, 4, 8 and 9 are auspicious.

Places:- Ponds, lakes, sea, fish breeding places, marshy places, flooded areas, oil mines, tanks, temples, ports, sanatoriums, isolation wards, water-storage-tanks, centre for the aged, wells, breweries.

Countries: Portugal, Normandy, Egypt, Ceylon, Lancaster, Alexandria, Chicago.

Some warnings to Meena-horns:- Meena natives have beauty-consciousness, often a bit too much and evidently it might lead to misunderstandings. Tendency to help others and excessive belief in others might lead to danger of being cheated. Avoid disclosing secrets to 'Saturn-strong' natives, entrusting them with signed blank papers, and bank accounts, and to give power of attorney to them. Control drinking liquor which is a possible habit.

Venus (Sukra)

UNIT 51

Next to Jupiter the guru of the Devas, we have the planet Venus also called Sukra, named after the well known Aachaarya of the Asuras. Venus is only next to Jupiter in natural benefic. Venus is the Significator of material pleasures, sexual happiness, luxury, arts and learning. Venus represents the virility in man and is associated with the eyes. Venus is a feminine planet and controls such aspects as beauty, smoothness, softness, handsomeness, ornaments, decoration, cupidity, curly hair, sweetness etc. In the designation scheme for planets Sun represents the king, Moon the queen, Mars the army chieftain, Mercury the prince, Jupiter the minister while Venus is given the status of minister, but not so serious and deep as Jupiter. While Jupiter confers wisdom and learning with inclination to spirituality of other world, Venus confers learning and knowledge with inclination to enjoyment of arts and other finer sides in this world. A favourable Venus promises to the native, worldly pleasures, pleasures of bed, happy married life, expertise in music, literature and such arts, bodily beauty, vehicles and other modern luxuries of life. It is said that one born in the sign of Venus would be handsome in appearance.

".....*Sukrākshaethrae subhaakruthi:*".

Venus also signifies cattle and pets.

Venus is the lord of the signs Vrishabha, the second sign of the Zodiac and Thula, the seventh sign (wealth, vidya, speech, partnership, luxury, learning etc.) These signs also indicate beauty. Vrishabha is the face of Kaalapurusha and indicates good physique, attractive and proportionate distribution, a balanced mental attitude (like the weighing balance, the symbol of the sign) and a just and joyful life. Venus also confers the special capacity to make everyone of the family cooperate with each other. Venus like Moon is a

watery planet and as such signifies a lot of adjustability.

Venus has the lordship of Vrishabha and Thula, of which **Thula** is the Moolakshaethra. Meena is the exaltation sign and Kanya is the sign of debilitation. Meena is the twelfth sign of the zodiac, the twelfth house signifies not only separation, distress, fall etc. but also the pleasures of the bed. So Venus alone is considered as auspicious in the twelfth house in any nativity and such a position causes prosperity to the native. Natives with favourable Venus enjoy favourable worldly pleasures, notably those of the bed. If associated with Mars the native would win sexual pleasures either by straight forward or by crooked means. In one of the signs of Venus (Vrishabha), Moon is in exaltation that Venus confers worldly pleasures and sensual happiness and not spiritual happiness. Venus is also associated with the 'Vasantha' season which represents the mating season.

Significations of Venus:-

Dark green	Southeast	Flower
Worldly pleasure	Partner in life	ornament
Marriage	poetry	Eyes
vehicle	Bed	Rajo-guna
Association with Beauty	Indrani	(the-better half of Indra
Kapha and Vaatha	water	Ayurveda
nature	curly dark hair	virility
Instrumental Music	Various sciences	Bedroom
Pearls	Sexual desire	Love of sweetness
Good luck	Music	Desire for other women
curd	Clean dress	Self interest
Excessive spending	Preacher	Secret actions
Intoxicants	Dress	rain
Sinful act	Determination	Speculation
Peacock	Devotion to God	Cosmetics
Independent profession	middle age	Fine arts
Plays and sports	Shares	ladies quarters
Chemistry	enjoyment	Devotion to Goddess
Beauty parlour	Ancient culture	Wonder
Music concert	prostitution	cotton
cleverness	flattery	Ganapathy
Family	ghee	gift
Attraction	Festival	Youth
honey	White colour	Magic
Dance	orchestra	Silver

sandal wood	trading	compromise talk
Palace	gold	cow
Mother's milk	Sweet talk	concealed things
genital organs	fan	Sparrow
Weaving	Relation	Vellala caste
Veena	buffalo	coin
cattle shed	vasantha season	flute
Donation	Skin trouble	(spring)
celebrations	necklace	goitre
Bangles	doll	holiday
Gonorrhoea	Decoration	fun
kidney	bleeding	Friday
hair	Marriage proposal	cosmetic factory
barber	Entertaining guests	Maangalya
Ready made dress shop	honeymoon	profit
Yakshi	red light street	partner
wig	Decorative fans	Railway station
ring	shepherd	sugar cane
rayon	liquor	Annapoorneswari
swelling	plastic:	vaisya
washerman	Bloodlessness	photograph
coconut	disease of	theatre
ladies undergarment	eye	ship
disease	ovary glands	Textile mill
Disease due to Anaemia	jewellery	Musical instruments
phlegm and wind	aids	Marriage bureau
jasmine	Leucoderma	Dining hall
shipyard	tobacco	syphilis
saloon	Textiles	Film producers
epilepsy	sweet stall	glass
Bus	Entertainment	Aerodromes
fancy good	Navy men	flower shop
Silk	sweetmeats	Estate-owner
studio	copper	car
Tailors	clubs	Toilet soap
sewing machines	Dealers of ornaments	silver
essential oils	milk	Mica
sugar	fruit juice	films
embroidery	Actors	fruits
Paint	Railway	aeroplane
civet	Airmen	Radio
Players	agriculture	Musk

Trumpet	Glassworkers	Musician
people	Dressmaker	Manufactures of Lorry
Ivory-colour	Butchery	Taxi
tea	Food	Painter
coffee	cream	Beauty parlour
white		

The number 6 and all those obtained by adding multiples of 9 to it are auspicious (6, 15, 24, 33,..... adding the digits we should get 6)

Friday, the kaalahoara of Venus and the stars Bharani, Poorvaphalguni and Poorvaashaadha are also auspicious.

Venus and Other planets:-

Venus would always be found to be within 48 from the Sun. Thus if you find in a horoscope that Venus is marked more than 48 from the Sun you may declare that the horoscope is wrong.

For Venus, Saturn and Mercury are friends while Sun and Moon are enemies Mars and Jupiter are neutral:

*"Sukrasya mithrae Budha-sooryaputhrou Samow Kuja-
aryow itharavaree-thow."*

Thus Mithuna, Kanya, Makara and Kumbha are friendly houses but Kanya is the debilitation sign for Venus. Mesha, Vrischika, Dhanus and Meena are neutral signs and Meena is the sign of exaltation. Kataka and Simha are inimical signs.

When Venus and sun are favourably posited in a nativity the native would be pleasure-liking, of a good nature and acceptable to people. When Sun and Venus are in conjunction in the fifth seventh or ninth house in horoscope, the wife of the native would be infirm. Mars also produces the same effect:-

*"Sukraedhee-dharma-asthagae Bhanuyukthe
Bhowmaeddhaye-vaa daara-vaikalyamaahu:"*

(Jaathakadaesa)

When Venus is aspected by an unfavourably placed Sun, delay or disappointment is indicated for marriage. The native would be of a rough behaviour. In his house there would not be much cordiality. These bad effects would be shown during the period of Sun and Venus, or when these planets are associated in transit.

When Moon and Venus are favourably associated, the native gets gentleness, softness, good nature, and beauty-consciousness. The native would be attractively dressed and would use cosmetics. There would be taste in fine arts like music and literature. He would be affectionate and sympathetic to others. They would be liked by

women. When Venus and Moon are favourably posited with respect to the second house, the native would receive means of living and wealth through women-such as wife, mother etc ; when the Moon is also associated with the seventh house, the partner of life would be in all probability be born in one of the asterisms of Moon (Rohini, Hastha, Sravana).

When Venus is favourably associated with Mars the native would be of a liberal and charitable nature, of very good behaviour and would be capable of influencing others to his side. He would be of progressive outlook and be interested in adventurous actions: Liberality would be prominent. Such natives will be able to show their practical expertise in their profession. They are likely to be occupied in connection with car, tailoring, music, dance, film production, jewellery, dressmaking, photography, textiles and glass:

When Venus is combined with an unfavourable Mars, undesirable life, quarrelling with others, chaotic and unhappy experiences, sorrows and scandals connected with women, cruelty to the partner of life, divorce, sadistic attitude, and the like are indicated. When Mars is also associated with the seventh house, the partner might be of the asterism of Mars (Mrigaseersha, Chithra, Sravishta).

Natives with favourable association between Venus and Mercury will behave extremely nicely to others and will be affectionate to them. They would have interest in fine arts and would have dealings with men of letters. They will be interested in a number of fields and are likely to earn through brokerage, agency and as manager of wealthy women.

When Saturn and Mars are also favourable the native would deal with freezers air-conditioners and such cooling electrical equipments. When Mercury and Venus are not favourably related the native would always be moody. There is a possibility of the native's love letters reaching others (Mercury signifies communication and messenger).

When Jupiter is favourable it is possible that the native would have to remit huge amount to the government as tax.

Natives with favourable Venus and Jupiter in Mutual association, will be decent, modest, dutiful and trustworthy. They never involve themselves in anything against the traditions of society. They would be working for universal fraternity and universal happiness and will be always guided by truth and virtues. They would be of very good health and are invariably successful in their efforts. If they are occupied in trade they will easily get loans and also good profit. They shine in judiciary, income-tax, bank, and educational

institutions for women. They may have financial gains through marriage.

When Venus and Saturn are favourably associated the native would act only after careful consideration of all the pros and cons. He will have good foresight and will be brilliant and enterprising. He will be quite responsible in his actions. He will be moderate in spending and would not be a miser. The occupation would be related to plantations, estate, shares, coal mines, leather, cotton etc.

Unfavourable Venus-Saturn association confers disappointment in marriage, illegal relations affairs with widows and older persons, financial troubles, disagreements in home, divorce etc. When the sixth house is also connected with the combination venereal diseases, leprosy, eczema, scabies, etc. There will be delay in getting paternal wealth, Dishonour, deceit, revenge, of friends, bribery, other accusations, punishment for drinking or prostitution, etc. are possible. Saturn-Venus relation, usually prove to be malefic at the end.

To end this unit, we shall familiarise with the description of the **nature** of Venus from **Paraasara** and the significations of Venus as given in Phaladeepika.

"Sukhee Kaantha-vapu : sraeshta : suchahshur

bhrugunandanah.

kavyakarthaa kaphaadhikyaanilaatmaa vakramoordhaja:".

(**Paraasara-Hoara**)

(Venus is of pleasant nature; of attractive body; noble and of good eyes: Venus is composer of poetry, will have curly hair and is of excess phlegm and windy principle).

The significations of Venus are summarised in phaladeepika thus:

**Sampad- vaahana-vasthra- bhooshana-nidhi-dravyaani-
thouryathrikan**

**Bhaaryaa- soukhya- sugandha-pushpa-madana-vyaapaan
sayyaalayaan**

**Sreemathwam kavithaasukham bahuvaadhoo-sangam
vilaasam madam**

**Saachiviyam sarasoakthimaaha Bhrugujaadu
dvaahakarmoatsavam**

The Sign Vrushabha (Taurus)

UNIT 52

Vrushabha is the second sign of the zodiac and extends from 30° to 60° of arc.

The last three quarters of **Krithika**, 4 Quarters of **Rohini** and the first half of **Mruga seer sha** are the asterisms governing this sign.

With the handsome **Venus** as the lord, Vrushabha is a **unique** sign with **Saturn** being **yogakaaraka** as the lord of the important signs 9th and 10th from it. So for Vrushabha natives **Saturn** is **Yoga-kaaraka**, and is friendly to **Venus**.

It is the second sign and **hence represents** the face of the **Kaala-purusha** and is the position of 'possessions'. It is an even that is feminine and is a fixed sign. It is a **Prushtoadaya** sign with earth-principle, Mild nature, windy character, white colour, **Vaisya caste**, strong at night and quadruped nature are all characteristic of Vrushabha. It is symbolised by a bull. **Paraasara** describes the sign as:

*Svetha: Sukraadhipaa: deerghaschathushpaa
th sarvareebala:*

*Yaamyat graamyaa vanig bhoomee raja prushtoadayaa
Vrusha:*

Vrushabha native would be strong and determined. He will be of **medium** body handsome, with broad forehead, of prominent neck and he will have bright eyes, and black hair. The face will be of attractive shape.

Vrushabha is mainly of earth principle (**Pruthvi**) and hence natives of the sign would be 'stable' and patient; but when they lose their temper they may explode violently as a volcano. They would be slow but steady and hence would succeed in reaching their goals. Once they take a decision they stick on to it at all costs. They take **decisions** only after intensive thinking. When the sign has malefic

aspects the native might turn lazy and may have loose character.

Vrishabha natives would have a strong desire for money and landed properties. They would have rather strong hunger. They would be pleasure-seeking and they like good food and sweets, which they enjoy.

They usually think straight and do not generally resort to crooked methods. Being the sign of Venus, outwardly they would be alike in sorrows as well as happiness, in angry moods as well as light moods. It is difficult to know what is in their minds.

With Venus favourably disposed, Vrishabha natives will have landed properties, ornaments, luxury materials, good house, vehicles etc. They like to enjoy the beauty of nature and take interest in plantations.

If there is favourable aspect of Saturn, Vrishabha natives would show a tendency for loneliness, meditation and philosophic thoughts.

Venus being the significator of love affairs too, Vrishabha natives would show a high standard and honesty in love affairs. But when the sign is associated with Saturn, the native would show a high desire for sex.

A strong body, ability to suffer pain and tendency to secretly suffer diseases are characteristic of Vrishabha natives

Vrishabha being the second-sign of the zodiac represents the face of the Kaalapurusha and when it is associated with malefics the natives might suffer from diseases of the face, such as pimples.

Vrishabha natives would have opportunities for gain of money. They would not be stingy and also not lavish. Mercury being the lord of the second and fifth houses, Vrishabha natives can earn during Mercury-period from speculative business,

Saturn is highly favourable, for Vrishabha natives, if favourably posited in the horoscope, because Saturn rules over the strong trine (9th) and quadrant (10th). Thus Saturn is a Yogakaaraka (fortune indicator) for Vrishabha natives, Conjunction of lords of ninth (Dharmabhava) and tenth (Karmabhava) is known as the Dharma-Karmadhipa Yoga. In the case of Vrishabha natives both these lords are one and the same planet, Saturn. Hence if this beneficial planet is favourably posited Vrishabha natives would be having splendid fortune in higher education, profession, honour, fame etc.

They would involve themselves, usually in professions of substantial gain. They will shine in several professions like management of plantations of fruits, coffee etc., being a broker, dealership in cosmetics, ornaments, jewellery, luxury items and the like.

Professions connected with finance like cashier, treasurer, banker, stock broker and gambling-manager are also undertaken by many Vrishabha natives. Some of them become good peasants and estate owners or planters. If Venus is favourable the native might become good actor, cinema star or musician. The occupations of the Vrishabha natives would be related to collection of money, decorations, cattle, ladies make-up materials, silk zari, mica, paint, plastic, etc. The occupation is decided by the sign itself, and its lord Venus, the planets associated with the sign and Venus, the lord of the tenth house (Saturn) and other factors.

Normally Vrishabha natives have contented marriage life with mutual **understanding**, affection, trust and a give and take attitude among the couple. Vrishabha **borns** maintain their affection and love strongly till the end and consequently, divorces are rare among Vrishabha natives. Women born in Vrishabha would keep their homes very attractive and neat. They never feel bored by family life. Parents born in Vrishabha would control their children just to the proper extent and they gain the respect from their children.

The best day for Vrishabha-borns is Friday while Wednesday would bring about financial experiences. In spite of a possible delay, Saturday will never be **disappointing**: Saturn is yoga-Kaaraka for Vrishabha natives and hence Saturday would be a day of fortunate experiences. Mars, as you would have guessed, being the lord of the house of expenditure (12th) Tuesdays may involve expenditure. There is **possibility** of travels on Mondays.

Favourable colours are green, white, and rose; favourable numbers are 6, 5, and 8. Diamond and emerald are auspicious stones,

Cattle-sheds, timber depots, grazing grounds, under ground rooms and cleared up bushy lands are associated with Vrishabha sign.

The countries signified by the sign are Persia, Georgia, Cyprus, Asia minor, Poland, Russia and Ireland.

White flowers, those who chant Manthras and scriptures, grammarians, priests, astrologers, kings, rich people, Yogi, cow, bull, water-based items, mountains, clothes, gems, musicians, etc. are associated with Vrishabha.

When Vrishabha sign is occupied or **aspected by malefics**, then all the beneficial experiences given above would be reversed. For instance when Mercury is posited in Vrishabha and is aspected by an unfavourably posited Mars the native might turn to be a criminal. When Mercury in conjunction with Saturn is posited in Vrishabha and is aspected by a malefic Mars the native might turn

out to be involved in taking of currency notes. If Saturn is unfavourably posited and it aspects Vrishabha sign, the native would be lazy.

Saturn is Yogakaaraka for Vrishabha natives, as the lord of the Dharma-Karakadhipathi (lord of 9th and 10th); when posited favourably becomes highly beneficial. In spite of being the Lagnaadhipathi Venus is a malefic according to Paraasara. It may be remembered that Venus is the lord of the sixth house for Vrishabha natives (lord of 3, 6, 11, are malefics). Jupiter also is a malefic for Vrishabha borns. Mercury is only a mild benefic. Paraasara describes the beneficial and malefic aspects of planets of planets thus.

*Jeeva sukraendeva: papaakubhow sani divakarow
Raajayogakaroa mandoa Jnoalpsatphaladoa matha:
Jeevaadayoa meheejascha santhi maarakalakshanaa:
Dwiyoathama:phalaanayeavam vrusha lagna bhavaani vai*

The Sign Thula (Libra)

UNIT 53

Thula (Libra) is the seventh sign of the zodiac extending from 180 to 210 and including the last three quarters of the asterisms Chitra 2nd half, Swathi and Visaakha 1st 3 quarters. When the sun enters this sign day and night are of equal duration and gradually thereafter the nights exceed the days in duration for the next six months. Thula owned by Venus, is a masculine sign and is airy. Saturn has its exaltation point while Sun has its debilitation point in this sign. Thula is a friendly sign for Mercury and Saturn and is amical sign for Sun and Jupiter. It is neutral for Moon and Mars.

The sign is symbolised by a man holding a balance on the bazaar. The Characteristics of the sign are summarised by Paraasara as

See, shoe dayee-dyweeryaadhyoa
 sthathaa krishnoa rajaogunee
 paschimoo bhoochroa gathce
 soodro madhyathanur dwipaad

Thus the sign is rising by the head (Seershodaya) strong at day dark in colour, with Rajo-guna, dwelling in the west and moving on land, cruel in nature, soodra in caste, of medium body and biped.

Thula native would have the qualities of Venus as well as of the sign blended together. The general nature of the Thula natives are summarised in the following verses

Deva-braahmana-sajjanaarchanaratho^oidwaan vivaadee
 chala-

chchitha: sthrejanakamaka^oelichathuraswakshoa

maheekshitpriya:

sanchaaryalpasuthoa dwinaamasahitho daksha: krayee
 vikaryee

Bheerussaaanthamathkrusoacchrithathanu:

Jjookaangajaathoa bhavaeth

(The Thula native would honour devas, Brahmins and virtuous people; would be learned, be interested in legal affairs, be of fickle mind; be interested and active in sexual affairs; be of very nice eyes; be liked by authorities, be travelling much, be with few children; be with two names, be an expert in buying and selling, would not be very courageous, would be a lover of peace and be of tall but lean body).

Like the Vrischika natives Thula natives would have an attractive personality and a smiling face. They would be very just. As indicated by the balance symbolising the sign, the Thula native can weigh the consequences before taking a proper decision. They are specialists in impartial criticism. Mildness, honour, prestige, grace, handsomeness, happiness, pleasant attitude etc. are conferred on the Thula native by the sign-lord Venus. They maintain the balance of mind under all circumstances. Even when they lose their temper they would quickly fall back to normalcy. They would have taste in dresses. Luxuries, enjoyment of pleasures and arts. Photography, gardening, drawing, painting, instrumental music, dance, drama, cinema etc. would be their interests and they may concentrate on one of these at any period. With good power of speculation, a rich intellect and brilliance, the Thula natives would shine as social workers, politicians and public men. Thula being the exaltation sign of Saturn, if Saturn is favourably placed, the native might

become spiritually elevated and would rise as top public figure, Mahatma Gandhi and Ramana Maharshi are Thula natives. The special capacity to **mediate** and to make peaceful settlement of disagreements and disputes makes them able to earn quick acceptance of the people and to attain leadership in a short time.

They are essentially idealists and they serve the society nation or organisation rather than **individuals**. Even if they fail in public activity, they would continuously work till they regain success.

It is noteworthy that the Thula native has Venus as the lord of Lagna and also as the lord of the unfavourable eighth house. Their own work may become harmful to **them**. Yet they would never sell their truthfulness, righteousness **and** justice for selfish **motives**.

There is always a tinge of artfulness and beauty in all their work. They like contact with woman very much and would try to please them.

Thula natives might have interest in music, especially those associated with love. Jupiter's aspects make them take interest in music of a divine nature. Mars would confer interest in war songs and moon, if favourable confers ability in sweet music and light music which attract the audience deeply.

It must be **remembered** that if the sign and the lord are weak or afflicted the general characteristics described above would have to be suitably modified if the prediction is to be true.

Thula natives would generally have an attractive appearance and a handsome body, but there is possibility of contagious disease, diabetes, diseases associated with kidney, backbone, anus and sexual organ. In women there is possibility of diseases of the uterus,

They have a natural skill and aptitude in **running industries** and trade. Transactions with partners chosen by Thula natives would become prosperous. Thus tenth-lord being Moon, they would shine in professions and occupations associated with paints; engineering, dairy, sweets, fruits and the like. They also shine as musicians, salesman, receptionists and liaison officers. They spend much for luxury and also for social purposes, sometimes to the point of being lavish.

They are liked by others, generally. Sun being the lord of the eleventh house, they would have to associate themselves with government and government employees. If sun is favourable, they would **get** benefits **from** those born in the asterisms krithika, Uthra and Utharaashaada governed by the Sun,

The married life of the Thula native would **generally** be happy,

since he or she would have the quality of attracting the partner and to maintain the affection. However there is a difficulty that their love and affection sometimes are suddenly born and might also be ending with the same suddenness. But when they love they love in all its fullness.

Another important aspect for the Thula natives is that the lords of the houses 2, 7 and 11 (who control the marriage) are respectively Mars, and **sun** and both Mars and Sun are very powerful and masculine planets. Therefore the partner of the Thula native would be masculine in nature and so the Thula natives are advised to be careful in their dealings with their partners in life, and to tolerate their masculine aspect; They may not be misunderstood.

Like the Vrishabha natives Thula natives also would generally have very obedient and affectionate children who would help their parents in their old age. If the fifth house has the lordship of planets friendly to Venus, or their aspects the children would rise to high positions.

For the Thula native, Saturn is a Yogakaaraka, being the lord of the quadrant (fourth) and the trine (fifth) and also Saturn has Thula as the sign of exaltation. According to Parasara Jupiter (lord of 3rd and 6th houses) Sun (eleventh lord) and Mars (Maaraka as lord of the second and seventh houses) are malefics to Thula natives. Venus is neither benefic nor malefic to them while Mercury (as the lord of the ninth) is benefic. Association of Moon (lord of the 10th quadrant) and Mercury (lord of the 9th trine) will signify Raajayoga.

For Thula natives the lord of the third houses (signifying younger co-born) Jupiter being the lord of the sixth house also (signify enemy) there is high possibility of disagreement with the younger co-born and younger brother might become inimical.

Being **little** weak in women's affairs Thula natives should be careful to avoid dealings with women, especially when they deal with money and when they have to keep secrets.

Saturn (Sani)

UNIT 54

Saturn is known as **Manda** and **Sani** both indicating the slow movement of this important and exceptional planet. It is the slowest among the planets and takes about 30 Years for a full round along the zodiac, and such as it stays in a sign during its transit for about two Years and a half. Among the planets Saturn is dreaded commonly and the word "Sani" is used in conversation to mean troubles, difficulties and hardships. Saturn signifies servants while all the other planets signify much higher status. Also Saturn signifies cowardice, thief, sorrows, labour and poverty. However Saturn also signifies concentration and life span (Aayus). Saturn has several exceptional characteristics. For instance while all other planets when strong in a nativity would enhance their significance e.g. strong Sun confers spiritual enhancement, strong Moon gives a good mind, strong Mars gives good courage, Saturn behaves in the opposite way i.e. when Saturn is strong it destroys its significations like sorrows, poverty. **Varaahamihira** describes the uniqueness of Saturn in his **Laghujathaka** in the second sloka of the second chapter.

*Aatmaadyoa gaganagair-
Balibhir balavaththaraa:
Durbalair durbalaa: jnaeyaa:
Vipareetham sanae : smrutham*

This is because all other planets represent desirable aspects of the personification of time-Kaalapurusha while Saturn signifies the sorrows. The first sloka of the second chapter of **Laghujathaka** reveals this,

*Aatma Ravi: Seethakarasthuchaetha:
Sathwamdharaja: sasijoathananee
Jnanam sukham chaendragurur-mmadascha
Sukra: sani: Kaalanarasya dukharn*

No wonder, that 'sani' has become synonymous with hardship and sorrows, Saturn signifies the life span too, and is described as the Ayushkaraka the significator of life span. Thus it has become a custom among Hindus to pay special offerings to Saturn by burning sesame seeds in small cloth bags dipped in Gingely oil and by fasting on Saturdays at least partially. All are afraid of sorrows and death more than anything else. Crores of people crowd the famous Saturn's temple at Thirunallar in Tamilnadu during the transits of Saturn from one sign to another once in $2 \frac{1}{4}$ years.

Another uniqueness of Saturn is that it is the only planet governing two consecutive signs Makara and Kumbha.

Saturn is the son of the Sun according to mythology, but they are bitter enemies. This is evident from the fact that the signs of their exaltation and debilitation are opposite to those of each other, Mesha is exaltation for Sun while it is debilitation for Saturn, and Thula is exaltation for Saturn but debilitation for sun. So also Simha is the moolakshetra of the sun while the opposite sign-Kumbha is that of Saturn. Again Sun is a fiery planet while Saturn is an airy planet.

Saturn is a thaamasic planet and represents laziness slowness and low qualities on the native such as thoughtfulness, commonsense, cautiousness, independence, public acceptance, learnedness, spiritual wisdom, leadership etc. It would confer Raajayoga to some natives.

In the order of natural strength of planets Saturn comes last, and Saturn is thus said to possess the least Naisargika-bala and the Sun the highest. Here also one can see the opposite natures of Saturn and Sun.

Another unique feature of Saturn which is shared to a good extent by Jupiter also is the importance of Saturn in determining the destruction of various bhavaas caused during the transits. Thus the period during which Saturn transits the twelfth, first and second houses with respect to the moon-sign in the nativity a total of $3 \times 2 \frac{1}{4} = 7 \frac{1}{2}$ Years is well known "sadae sathee" in the north and "Eazhara sani" in the south meaning "seven and a half Saturn" This period is particularly full of malefic and sorrowful as well as unhappy experiences for most peoples though it may be only mildly experienced by some natives for whom Saturn is a benefic. Similarly the periods during which Saturn transits the quadrant from the Moon-sign, known as the Kantaka Sani period and also the Ashtama-sani period (transit through the eighth from the native moon) are well known periods of miserable experiences.

From what has been described above it is evident that Saturn is a very important planet from which one has to judge the life-span, demise and the general nature of the experiences during the **dasnas** as well. One may be able at a glance to judge that a particular period may be highly beneficial to a native when the **dasa** and sub periods are looked into however such good experiences should be permitted by the transiting planets especially the slowest two, Saturn and then Jupiter. If they are unfavourable the **dasa** effects may be masked. This is especially so in the case of Saturn which stays in the malefic position for quite a long time causing obstacle to getting the good experiences.

Saturn rules over the signs Makara and Kumbha with the latter as the **Moolakshaethra**. In Mesha it is debilitated and in Thula it is in exaltation.

Saturn has Jupiter as natural (or equal) and Venus and Mercury as friendly. Sun Moon and Mars are its enemies. Thus Mesha, Vrischika Simha and Kataka signs are inimical to Saturn while the other signs are favourable especially Thula Makara and Kumbha.

For Vrishabha and Thula natives, Saturn is Yogakaraka since for these natives Saturn has lordships of a quadrant and of trine. This is particularly so for Vrishabha natives for whom Saturn is the lord of the 9th and 10th houses.

Saturn being the slowest planet, is notorious in causing delay for the matters signified by the houses aspected by it or occupied by it unfavourably. It would also cause sorrows defeat obstacles and even a defeatist attitude. Due to the malefic influence of Saturn even simple things would turn out to be hard to realize. In spite of sufficient precaution the native would be misunderstood and disliked by others. All new enterprises would meet with failure or unexpected obstacles. Usually the obstacles and troubles would be caused by old people (Saturn has the signification of ageing) or those born in the asterisms (pushya, Anuraadha, uthrabhadrapada) or signs (Makara or Kumbha) of Saturn.

Saturn is the significator of long life and when Saturn is in the eighth house (Ayurbhavañt gives long life. The dictum states thus

"Sadasthamasthassanirishatada:

syaad".

Being the significator of ageing, it is usual that people become grey-haired during Saturn's period and a sort of old age attitude sets in.

Saturn also signifies cold food, old food, decay, loneliness, star-

vation etc.

Saturn-dominated people frequently do not have a clean shave. They would like fasting as well as loneliness, careful calculations, cautious attention to advice and action according to one's will would mark such people

Saturn has the signification of secrecy and concealment. It has smokiness and stealthiness as well as hiding. Thus Saturn has association with secret places, caves, mines, coalmines, geology, and the crime branch. A favourable Saturn would make one a good astrologer or palmist or a good mathematician.

Those with saturnine influence would have an anaemic and dark body with bones and conspicuous veins. They would appear to have more than their actual age. There is also possibility of premature greying, Eyes would be deep and with thick brows. There would also be a stare in their look. Their physical nature is the same as those described in Ayurveda, as those of windy nature. Generally there would only be a weak hearing power.

Eyes, bone, nerves, and other parts of body which control movements are all associated with Saturn, Dental diseases are caused by certain positions of Saturn in the nativity. For instance in the second chapter of Jaathakaabharana sloka 321 describes combinations for loss of hearing and teeth.

Mandarkachandraasthrisu thaayadharmae
soumyaena yukhta: nacha veekshithaaschaeth
Karnapranaasamjanayanathi noonam
smarasthithaasthae dasanabhighatham

Valley, hill, forest, desert, cave, dilapidated houses old buildings, old places of worship, holes, trench, well, places with bad smell, slum. etc. dirty spots, barber's place, brother, factory, bone factory : mortuary etc. are associated with Saturn,

Occupations associated with lead, iron, hair, wool, leather, metal ore sands, minerals, petroleum, coal, cement etc. are signified by Saturn.

When Saturn and Sun determine the occupations the native would associate with government or quasi government departments. Saturn with Moon signifies agriculture, archaeology and excavation as well as mineral oil. Mars and Saturn signify engineer, mason, contractor etc. Mercury and Saturn indicate engineering, writing, mythology, novel writing, and those using some tool or other. Occupations associated with censoring, stenography, vigilance work, wood cutting, scientist, scandal spreading etc. Jupiter and Saturn indicate physician, mine-owner, real estate brokers, workers of reli-

gious institutions, bank employees laboratory workers, preachers, etc. Venus and Saturn indicate employment in mica mines, stitching, instrumental artists, extra actors, **skin-specialists** in secret diseases, leprosy specialists etc.

If Saturn is favourable blue colour is beneficial if not red and yellow are good. Number eight and all others which are obtained by adding nines are favourable. Saturday and Friday are good in that order. Blue sapphire is the favourable gem.

Windy and phlegm diseases, pain on legs, fatigue, loss of spirit, stomach disorders, wounds, bone pains, wounds by stones and wood etc. are caused by Saturn. It may be noted that Saturn is the significator of foreign languages, intoxicants and sins. Saturn is described by Varahaamihira as.

1) Mandoalasa:

Kapiladrik Krusadeerghagaathra:

sthooladwija: parusharoamakachoonilaatma

(Thin tall body, large teeth, rough hair, brownish eyes laziness and windy nature are possessed by Saturn)

(Brishatjaathaka)

2) *Krusadeergha pingaaksha:*

Krushna: pisunolasoanilaprakruthi:

sthoolanakhadantha rcama

Sanaischaroa snaayusarascha)

(Laghujaaathaka)

(Thin tall physique, brownish eyes, black colour, laziness windy nature, tendency to trouble others, large nails and teeth, rough hair and snaayu)

Saturn is described in Jaathakabharana as

syamaloathimalinascha siraala:

saa lasascha jatila: Krusadeergha:

sthooladanthanakhapingala naethroa

Yuk sanischa khalathanilakodpee:

Paraasara describes Saturn as: "krusa-deergha thanu: souri: pingadrishtyanilaatma

sthooladanthoalsa: pangu

khararoamakachoadwija.

The significations of Saturn are several are several and are summarised in Phaladeepika as follows

Ayushyam, maranam bhayam pathithathaaam

• *dukhavamaanamayaa*

• *Daaridryam bhruthakaapavaada kalushaanyaasoucha*

nindaapada:

sthairyam necchajanaasryam cha mahisham thandraam
Runam chaayasam
Daasathuam krushisaadhanam ravisuthaat
Kaaraagraham bandhanam

Significations of Saturn

Life span (Aayus)	Wickedness	Greed
desire	killing	disease
government	scooping	punishment
imprisonment	charging	loss of employment
married life	serving the wicked	employee
illfeeling	agriculture	servants
dependence	cheating	lack of education
learning law	eunuch	sin
hell	distress	sorrow
English education	gambling	liquor
death	heart disease	rheumatism
defeat	mental hardship	physical hardship
fall	dishonour	day labour
stability	laziness	debt
iron	Buffalo	wool
donkey	footwear	dark food
cooked blackgram	cooked sesame	gingely oil
blue flower	musk	elephant
weapon	obstacle	wound
stomach pain	other pains	agricultural tools
cause of death	deceit	cruelty
poverty	garbage	remaining from eatables
mines	soodras	silk cloth
thaamasaguna	dirty nature	starvation
secret diseases	low life	west
sky	air	thinness
bad odour	intelligence	sense organs of touch
thorny trees	blue colour	sisira season
coldness	weak	downtrodden
blue gram	decay	Brahma
roughcloth	opium	astringent taste
duck	old age	downward look
lame	hard hair	joints
father	loss of virility	scandal

Saturn in various houses:

1st house:- If it is the house of exaltation or own house native becomes the head of village, town etc. In other houses the native is made unstable, poor and sick.

2nd House:- staying in other's house, hardship, sorrow, abandonment by people, later fortunes in places away from the native place.

3rd house:- Recognition by authorities, vehicles, leader of village, valorous leader of people,

4th house:- suffering from windy and bile diseases weakness bad habits laziness, anger, unclean.

5th house:- Always weak due to diseases lack of wealth and vitality danger due to children or anger to children.

6th house:- Victory over enemies, virtuous, obedient to other, good people, thin but strong body.

7th house:- Body weakened by diseases, companionship of wicked-people, wife's house suffering from poverty sorrows.

8th house:- Tiny body, diseases, lack of happiness, laziness lack of support.

9th house:- Charitable, deformation of limbs, wicked, handsome.

10th house:- learned, leader, just and humble, intelligent, head of village, authority, wealth, full of activities,

11th house:- Gain of cattle, gems, ivory and the like, strength.

12th house:- unsympathetic, poor, sorrow due to expenses, laziness, follower of wicked, deformity or loss of limbs, devoid of happiness.

• The above indications have been given in Jaathakaabharana, but they have to be used with caution, after deciding the benefic and malefic nature of Saturn and the position of Saturn with nativity. Saturn in general when malefic would cause delay obstacles and destruction to that house under question. But if he is strong and beneficial would enhance the good aspects only.

Saturn in various signs:-

1. Mesha : Native will be of poor wisdom, moving from place to place, would involve in fraud and lies and without support from relatives.

2. Vrischika : Suffering due to punishment or imprisonment, unsympathetic, shameless.

3. Mithuna or Kanya : Without shame, happiness wealth

and children commits mistakes in writing and transactions.

4. Vrishabha : Desire for unattainable women, without much wealth and probably with more than one wife.

5. Thula : **Famous** rich and honoured in associations or village or town or country or army, wealthy.

6. Kataka : **Poor**, deformed teeth, separation from mother devoid of education **and** children.

7. Simha : Heavy responsibilities, not **honoured**, devoid of happiness **and** children.

8. Dhanu or Meena : Good mind, trustworthy to authorities ministership leaders of village or town or army, good wife and children.

9. Dhanu or Kumbha: **Having** others wealth and others women, leader of village or town or associations, small eye, dirty, steady, wealth and **prosperity**

These indications also are to be applied with caution and may be used only as indicating the possibilities and **they** are not to **be** applied verbatim.

The Sign Makara (Capricorn)

UNIT - 55

Makara (Capricorn) is the ninth sign of the zodiac extending from 270° to 300° and governed by Saturn. The asterisms in this sign are the last three quarters of **Utbarashadha**, Sravana (full) and **the** first half of Sravishta. The first half of Makara is quadruped while the latter half is watery. It is symbolised by a creature with the head of a stag and a lower body of a reptile. The transit of the Sun into Makara is an important moment and is known as the Makara-Samkrama. Makara is movable, feminine and is earthy. It is **Prush**toadaya and strong at night. The sign is described by Parasara in his. **Hoara-Sastbra** as

Mandaesas-thaamasoa bhoomi:

Yaamyat-cha nisi veeryavaan

*Prush*toadayebruhatgaathra:

Karburoa vanabhoochara: •

Aadow chathushpadanthaethu
Dvipadoajalagoamatha: (V 19-20)

(Makara, governed by Saturn is of thaamasa quality, of earth principle, dwelling in the south, strong at night, rising with hinder parts, of bulky body, of mixed colours, moving through the woods and land, the first half is quadruped and the later half legless, and travelling in water)

It is also described as a lame sign, for example Jaathakapaari-jaatha describes

"Mrugaanana-schapadhaerescha pangu-
ssandhidwayee naasakarow bhavaetham"

Makara is inimical to the Sun, neutral to Moon and Mercury and friendly to Venus. It is the sign of exaltation to Mars and of debilitation to Jupiter. It may also be noted that Mars is exalted in a Saturn's sign whereas Saturn is debilitated in Mesha governed by Mars.

Makara is neither a **long** sign nor a short sign; it is of even length, Being a quadruped sign (first half) it is strong if it happened to be the tenth house in a chart, As the second half is a watery sign, it is strong if it becomes the fourth house in a nativity.

It would be not very difficult for you now to predict the nature of Makara natives. The qualities of the sign and its lord modified by the lordships of the different houses from the sign have to be properly blended. Makara natives usually would not be very strong or even weak with delayed growth. The body is more likely to be tiny and not fleshy. Receded eyes, hard straight hair, thin face and slight bent in old age are possible. They would be patient, thoughtful and moderately spending. In all their work there would be a systematic approach and quickness; they would be leading in several matters if they want.

They are afraid of criticism and complaints by others. They take care to be free from the influence of others and they do not come very close to any one easily. But once they become friends, they maintain the relation permanently. Makara natives are usually lucky and also **cunning**. If Saturn is favourable they would be straightforward and trustworthy but if Saturn is unfavourably disposed in the nativity, they would be greedy, selfish, stingy, crooked and would not hesitate to do any sinful **deeds**. Also such natives would never have any earnestness in their work and usually would have a strong tendency to postpone everything in a go slow attitude. Even if Saturn is favourable success in enterprise is possible only gradually and not abruptly, Makara natives would not have to

be disappointed in reaching their aim, but would have to work hard.

Makara ~~borns~~ have Venus as the lord of the fifth as well as tenth houses and so they would be liking arts and entertainments. They would always have friends and partners with them (Moon being the seventh lord).

Saturn being exalted in Thula, the tenth from Makara is not unfavourable. Makara natives have the possibility of becoming top politicians and they would not be hasty at all.

Makara sign represents the Knees of the Kaala purusha and Mercury is the lord of the sixth. Hence malefic association of the sign or its lord would indicate diseases such as fractures, lameness, leg afflictions, Rheumatism skin diseases, nervous troubles, windy diseases etc. The combined periods ruled by Saturn, Mars and Moon and the asterisms of these planets might be death inflicting. Saturn is the lord of the second (Makara) and Mars is the lord of the eleventh (Baadhaka position for movable signs).

Generally Makara borns would be rather conservatives and they can constantly work for their success inspite of obstacles. They could always hold the wish to acquire wealth, fame and honour. Instead of seeking unexpected and abrupt income they would work for a constant and definite income. But some of the natives with unfavourable Saturn would go after black money too. Moderation in expenditure is their characteristic and as such they never waste their money. They have a special ability to manage financial matters. They have also the habit of saving for the future.

Strong and favourable Sun associated with Saturn indicates for the Makara native employment in government institutions, local bodies, public concerns, mines etc. Many would earn by rent.

Benefic Moon-Saturn relation indicates dealings in petroleum products animals etc. and building bunds, tanks, ponds, wells etc. Mars-Saturn combination indicates professions such as dealing in metals, masonry engineering, tool making, cement etc. When Mercury and Venus are favourably related, the native may become engineer, detective novelist, philosopher, teacher of mathematical sciences, detective officer etc. Favourable Jupiter Saturn relation, indicates doctor, scientists and employment in education judiciary or finance departments. Venus Saturn relation if favourable and the native would be connected with medicines minerals, leather, slaughter house etc. or sometimes renunciation to become a sanyasin. Weak Saturn may make the native to be associated with burial ground.

Makara natives do not show desire for early Marriage. Generally many of them would have to lead a large family and they .

never escape from the **responsibility**. They do not show their affection explicitly and **exhibitive**. They like calmness and solitude and dislike noisy atmosphere. They would back out during quarrels in family and would never involve direct encounters. They would acquaint themselves with all but their intimate friends would be very few. Due to their skill in pleasing conversation, they get an honourable position during **quarrels**

Those born in the asterisms of Mars (Mrigaseersha Chitra, Sravishata) and of Venus (Bharani, **Pooram** and Poorvashaadah) would be favourable to Makara natives.

As Mars, the lord of the fourth house is also the lord of the eleventh house there is possibility of earning through the mother, vehicles etc. but it also indicates the possibility of suffering for the mother.

Makara natives can keep their emotions concealed. In sexual matters too they are extremely cautious in their approach to then-partners to such an extent that they might be misunderstood.

Devotees, soldiers, wholesale, corporation, municipality, immovable properties, agriculture, animals, amphibians, those with no procreative power, masons, builders engineers, footwear, coffin, cement, brick, mortar, snow, skeleton, crocodile, alligator, fishing net, knees etc. are all associated with Makara.

Underground rooms, solitary rooms, hospitals, **rehabilitation centres**, jail, burial ground, tomb, cattleshed, barren land, pits, caves dark room, old buildings, temples, forest, **storerooms** and huts are the places associated with the Makara sign.

Friday, Tuesday and Saturday are favourable for Makara natives. Tuesday and Sundays would be expensive, whole Monday is the day of legal affairs. Saturday is good for investment and Tuesday for signing documents. Wednesday is good for long journeys. It would be better to abstain from any important transactions on Monday and Tuesdays.

Red, white and blue are favourable while yellow and ivory colours are not. Diamond, blue Sapphire and ruby are lucky stones.

As in the case of other signs, here also what have been described are **only** the **possibilities** for Makara natives. The results for each native would have to be read carefully from the nativity by the skill of the astrologer. Each house must be separately analysed with respect to house, its lord and significator. Also one would have to consider special combinations, strengths of planets and also the **sequence of Dasas**. Partial judgement will lead only to partial success which might, in predictions sometimes becomes synonymous with

failure. Therefore be extremely cautious in prediction. There are also other difficulties which we shall discuss along with the next unit when we would have completed all the signs.

According to parasara, the nature of the different planets towards Makara natives is as follows

*Kuja jeevaendava: paapah
subhow bhaargava chandrajow
suayam hanthaa na Manda: syan-
nighnanthyaaradayoasubhaa:
samaa bhanurnigaditha:*

Kaviraeka: suyoagakruth

Nakroadayee prajaathasya

Jnaeyam aethat phalanx budhaih

(Bruhatparaasara hoararasasthram XXXV -38,39)

(For the Makara native Mars, Jupiter and Moon are malefics while Venus and Mercury are benefics, Mars etc. are Maarakas Saturn is not Maaraka itself, Sun is neutral and Venus alone is Yoga-Kaaraka)

• This must be remembered when judging the Makara native's chart

The general nature of Makara ascendent is described by Varaahamihira as follows:

*Nithyam laalithavaan swadarathanayaan dharmadhwa-
joadha: Krusa:*

*Swarksha: kshaamakatirrguheethavachana: soubhaagya
yuktholasa:*

*SeethaalurmanujoathaschaMakarae sathvaadhika:
kaavyakrut*

*Lubdoagamyaa: jaaraana ganasow nirtha santhyuaktha
lajjoaguna:*

(Br uhajjaathaka XVI-10)

Though this sloka is descriptive for a native with Moon in Makara the same would be the indications for Makara ascendent as well as is evident from the last sloka of the same chapter.

According to varaahamihira Makara natives would always fulfil the desires of wife and children would act against all Dharmasasthras but would dupe others by making them believe that he is virtuous (in deceiving other). The lower part of the body would be thin eyes, would be pretty, would be learned in several sashtra (or be learned on the spiritual side) would be liked by all people, would be unskilled in work, be lazy, be hunting, could be of a travelling nature be strong and writing poetry and other literary

work be stingy, would be interested in old women who are forbidden by age or status or the like would be devoid of shame and sympathy.

The Sign Kumbha (Aquarius)

UNIT 56

In the foregoing units we have discussed the various aspects of the planets and their astrological significance and also the signs owned by them. In this unit we come to the last of the series, the sign Kumbha governed by Saturn.

Kumbha (Aquarius) is the eleventh sign of the zodiac extending from 300" to 330" and comprising of the second half of the star Sravishta, the whole of Sathabhishak and the first three quarters of Poorvabhadrapada.

The sign Kumbha is a controversial sign. According to Sathyacharya, Kumbha is an inauspicious sign, the reason is obvious, it is the only sign, the lord of which has lordship of the sign twelfth from it. Also Kumbha is the Moolakshaethra of Saturn signifying the sorrow of Kaalapurusha. However Yavanaacharya is not in agreement with Sathyacharya and postulates that only Kumbha dwaadasamsa is inauspicious. This is criticised by Vishnugupta who supports Sathyacharya.

The sign is symbolised by a man holding an empty pot. It is a fixed sign, masculine, strong at day, short and seershodaya. It is the last of the desire-trine (kaama-Trikona) Mithuna, Thula and Kumbha.

Kumbha, governed by Saturn the son of Sun, is a pot-bearing man, brown in colour, medium body, biped, day strong, moving in the middle of water, air-principle, rising by the front of thaamasa quality, soodra and dwelling in the west.

No planet has exaltation or debilitation in Kumbha. It is the **Moolakshethra** of Saturn. It is friendly sign of Venus, inimical to Sun and neutral to others.

The nature of the behaviour of various planets to Kumbha-natives, is described by Parasara thus.

Jeevachandrakujah: *paapah*

Subhow Kavya **sanaishcharow**

Raajayoagakaroa **vidbhir-**

Bhargava: **samudeeritha:**

Nighnantheenaara *Jeevaasthu*

Sowmyoa *madhyaphalaprada:*

Ghatoadayae *prajaathasya*

Jnaeyam-aethath **phalam budhaih**

(Bruhatparaasaraahoaraasasthram XXXV, 40,41)

Jupiter, Moon and Mars are malefics to Kumbha native while Venus and Saturn are benefics.

Venus is Raajayoaga-kaaraka, Mars and Jupiter are death inflicting (Maarakaas) while Mercury is neutral.

Kumbha native's general characteristics are described by Varaahamihira thus:

(Kumbha native is characterised by **camel-like** neck, veins prominent and protruding, plenty of **bristle-like** hair, tall body, slightly abnormal size for feet, and thighs, back side, face and waist defective hearing, interest in others women and other's possessions, ups and downs in wealth **and consequent** alternation of luxury and **poverty**. interest in cosmetics, flowers and relatives and liking for walking) (Bruhajjathakam XVI-11).

Kumbha natives have a tendency to do sinful deeds and then to keep this concealed to themselves (**Pracchannapaapa**) and in this respect they resemble Vrischika natives; Vrischika is described as "Chchannapaapa-Rasi" meaning sin-hiding.

Though Kumbha natives have a **tendency** to have an unattractive body, if Venus, the significator of beauty is favourably related to the sign and if there is no malefic aspects or influence, the native would have handsome features and proportionate body. There is also possibility of brown hair and many Kumbha natives have teeth defects or dental diseases.

Kumbha natives would usually be intelligent and more than that hard-working, inspite of failures they would continue their efforts till they reach their goal, Before they do anything they would consider all the pros and cons. And they are not susceptible to flattery.

Though they are a little slow to grasp any idea or concept, once they grasp it they retain it permanently due to enormous retaining capacity.

They have good understanding about their environments and talk frankly and are not at all selfish. They are helpful to others, humane and sociable. They have an ability to bring together persons separated mentally and they may sacrifice their own interests for that purpose.

To be different from others even in dress, is a characteristic of the Kumbha native. They do not frequently change their attitudes and opinions. Their affection, familiarity and companionship are long-standing. They can work with all their earnestness in any matter. As such they shine in research work. Being the diagonal sign, of Simha, one finds characteristics for Kumbha natives which are opposite to that of Simha. Simha sign leads to happiness in worldly matters but being governed by the philosophic minded Saturn Kumbha borns are frequently thinkers, sages, silence seekers and sometimes otherworldly. They like to act and not to preach about service.

Since the **Dhana-kaaraka**, Jupiter governs the second (Meena) house (wealth) and the eleventh (Dhanus) house (gain) they usually have good status with respect to family and wealth. Lord of the third and tenth houses (Mars) would confer interest in learning, fame and honour, Venus ruling over the fourth and ninth houses confers affection and respect to parents. Mercury is neutral being the lord of the favourable fifth and the unfavourable eighth. Moon being the lord of the sixth is malefic and confers mental worries. Sun being Saturn's enemy, is not favourable for Kumbha-natives.

Therefore they have low withstanding power towards diseases and contagious diseases are possible. Blood circulation also may be affected. They do not have much ability to withstand cold. malaria, rheumatic fever etc. are possible. Kumbha represents the ankles and calf muscles and hence diseases such as varicose veins and filariasis are also possible. The watery planet, Moon is the sixth lord (disease-signifier) and the sixth house, kataka is a watery sign. Thus swelling and filariasis are possible.

Kumbha natives are not inclined to earn from a number of sources. As the pot which travels a long distance down a well and then collect the water in a single dip and rise up with filled in water the Kumbha native usually catches hold of a source of earning after continued efforts and then earns well through that source. They are neither lavish nor stingy. As water is let out in a controlled way

from pot, the Kumbha-native spends with control.

On account of the lordship of the sixth house (service) goes to the Moon, many Kumbha natives have medicine, social service, shipping, petroleum products, **pumpsets** etc. connected with their occupation.

Due to the lordship of the tenth house by Mars, many Kumbha natives are **occupationally** connected with metals, chemicals, building, minerals, kilns, ovens, cement, surgery, **murder**, slaughter, haircutting, criminal investigation departments etc.

If Mercury (lord of 5 and 8) is **favourably** related to the second and sixth houses Kumbha natives may be involved in trading, press **management**, accountancy, translator service, handwriting identification, finger print identification, **astronomy**, astrology etc. If Venus is similarly disposed the native **might** become a poet, musician painter.

Like the Makara natives, Kumbha natives also do not exhibit their affection and love to their loved ones and they are often misunderstood in this respect. Women born in Kumbha even choose, another husband, if they do not like the first, but if they like their husbands, they would do any sacrifice for them.

Children of Kumbha natives would love and respect the parent, **Jupiter** (significator) and Mercury (lord of the house) control the matters associated with children of Kumbha **natives**.

Defence department, industry, metals, surgeons, wool, silk, electric equipment, railway, **transport**, bus, water-based products, fishing trades, laundry, distillation, boat jetty, robbery, murder, atheism, birth and **death registration** etc. are associated with Kumbha sign.

Hilly places, brooks, caves, rooftop, mines, trenches, dig out places, window, tunnels, places where musical instruments are kept, ladder, staircase, etc. are also associated with Kumbha.

Arabia, **Abyssinia**, **Prussia**, Russia, Poland, Sweden and Salisbury are signified by Kumbha sign.

Thursday, Friday and Tuesday are good for Kumbha natives. Wednesday and Sunday are **inauspicious**.

Yellow, red white and cream are favourable colours while orange, green and blue are not **favourable**.

Kumbha natives, may feel disappointment and tendency to lock up in loneliness if the planets are **unfavourable**. They may also feel a hatred to others. This tendency should be realised and they must try to be cheerful and engaged in activities. They must avoid irritating those who approach **them**. Loneliness should be prevent-

ed and they should never feel frustrated, Those who are close to Kumbha natives should take care of these precautions.

Raahu and Kethu (The Nodes)

UNIT 57:

As in the case of the other celestial bodies there are **several** legends about Raahu and Kethu. The hidden secrets of science would be sometimes more delirious when we add some fiction to them. Though alien to the science of astrology there are some mythological legends associated with **most** of the astrological objects and concepts. In course of time the legends and similes threatened Astrology to be branded as fiction. **Similies** are almost always absurd but sometimes scientists too take frequent resort to similies are almost always absurd but sometimes scientists too take frequent resort to similies. The legend of Raahu and Kethu described as the head and trunk of a serpent and also the folk tale that eclipse occurs on accounts of the sun or moon being swallowed by Raahu have become tools to brand astrology as superstition. This argument is clearly baseless because it is founded on folk **tale**. There is no such reference in Astrological treatises.

Rahu and Kethu are perhaps not so important as the other planets for they have no sign of their own in the zodiac. But they have been assigned 3 asterisms each as for other planets. It is possible that Rahu and Kethu would have been introduced at a latter stage of development. In dasa allotment also in **some systems** Rahu and Kethu are omitted so also is assigning week days each major planet including the sun has been given one day but Rahu and Kethu are omitted.

These two are called chaahyaagrahas meaning shadow planets or thamoagrahas probably meaning points of darkness. They are really two definite points of the zodiac and are the points of intersection of the orbits of Moon and sun (relative orbit) around the earth. They are called the ascending node (Raahu) and the descending node (Kethu) and astronomically **must** be diametrically

opposite to each other. So also the motion of **these** points along the zodiac must be in the direction opposite to the motion of sun and moon. (Remember for ease of calculation we consider relative movements with earth static) This is equivalent to the actual motions and is simpler to conceive. The occurrence of eclipses are definitely related to the nodes that is the longitude of the two points of intersection coming to definite relative separations. The ancient sages have given very accurate calculations of eclipses and they have not considered any folk tale or legend in their calculations. It must be emphasised that they could calculate and predict eclipses and their exact duration which may be verified even today. Astronomically exact informations are given about eclipses in **Bruhatsamhita** (chap V) of Varahamihira.

Though Raahu and Kethu are distinct points they have also been assigned certain significations and characteristics of **course** in the same symbolic and poetical way peculiar to Astrology. Such assignments are quite useful in predictions. For instance instead of stating that Venus in favourable positions would make the native handsome, it has been stated that Venus **is handsome**, with curly hair and nice eyes etc. Venus is also called Kavi (poet) to show the significations of poetic **tendencies**. The planet is not the poet but it causes the native to be a poet, So the influences of each planet on the native are **collected** and personified to postulate the characteristics of the planet. **So it is** not the real characteristic of the planets, but the characteristics which that planet would confer on the native. It is an age old custom in India to personify several agencies of nature and to consider them as the 'devatha'. Thus we have a **devatha** for each village for rain, for fire, for air, for space, for disease, for forest, for **water**, for the ocean etc. The same method is adopted in astrology **too**. So it would be realised that though we have described each planet and each sign by the same method of personifying the characteristics (which the planet or sign confers on the native) in a symbolic way, it really describes what a native is **to** get on account of the particular position of the planet.

Raahu and Kethu also have been assigned definite significations as well as characteristics (swaroopa) let us follow the same method (see also unit 3).

Though Raahu and Kethu have not been given any lordship, certain signs have been considered as their own house, Moolakshethra and exaltation. However this allotment is described with slight variations by different authorities and it is advisable to follow one's own favourite authority: it is also advisable to decide

the exaltation sign, Moolakshethra and swakshethra by your own research and analysis of familiar horoscopes.

According to Parasara the following allotments are made for purposes of judgement of Dasaphala (judgement of the periods)

Raahoasthu vrushapham kaethoa:

vrishikam thungasamjnakam .

Moolathrikonakam yug'mam

chaapam vaedyam yathakramam

ghataalee api vaa kanyaa

Meenow kaishaid gruhae smruthea

(Bruhatparasara parasasthram chap 48 verses 35,36)

According to these verses Raahu has Kumbha, Mithuna and Vrishabha as the swakshethra, Moolakshethra and exaltation sign While Kethu has Vrishika, Dhanu and Vrishika as the corresponding signs. According to another view Kanya and Meena have been described as the signs owned by Raahu and Kethu. In the same book at another context parasara writes thus:

Kuleerae vrishikaegow thu

Kanyaayaam chaapagaepi vaa

Thath bhukthow raajasammanam

vasthravaahanabhooshanam

(Bruhatparasara hoaraasasthram chap 56 verse 1)

When Raahu is posited in Kataka, Vrishika, Kanya or Dhanus royal honour and gifts of dress and ornaments are conferred during the period of Raahu. This indicates that the above signs are favourable positions of Raahu.

There is difference in text in Original Sanskrit and Malayalam Editions. There is a slight variation of the former verses (48-35-36 on p. 167 of the Malayalam edition we find.

Rahoasthu vrushaphatn keethor

vrishikam.thungasamjanakam

Moolathrikonam Karkancha

Yugmachapowthathaivacha

Kanyaacha swagruham proaktham

Meenamcha swagruham smautham

. According to this version the exaltation signs are Vrishabha and Vrishika (same as those given in the other editions) Moolakshethra for Raahu is kataka (instead of Mithuna) and for Kethu Mithuna and Dhanus are both the Moolakshethra (instead of Dhanus). The swakshethras in the Trivandrum edition while in the Varanasi edition there are Kumbha Vrishika, though it is stated that some are of opinion that Kanya and Meena are the

swakshethras. In this connection it may be remembered that there is a Malayalam proverb "Kutathilae Paampu Katikkilla" meaning that serpent inside the pot would not bite. Serpent means Raahu is harmless in Kumbha. Hence Most astrologers consider Kumbha as favourable to Raahu.

Moreover Jaathakapaarijaatha in the second half of verse 29 of chapter 1 describes thus:

*Kumbha thrikonam phanianayakasya
Thungam nrugmam ramaneegruham syath*

This means that for Raahu Kumbha is Moolathrikona (Moolakshetra) Mithuna is the exaltation sign and Kanya is swakshethra. In the second chapter of Jaathakapaarijaatha verse 2-68 runs thus:

*Maeshaalikumbha tharunee vrushakarkataeshu
Maeshooranae cha balavaanuragaadhipassyath*

Kanyaavasaana vrushachaapadharae nisaayaam

Uthpaathakaethjananae balee sihhee syaath

According to this Raahu is strong in the signs Mesha, Vrischika Kumbha Kanya, Vrishabha and kataka while Kethu is strong in the sign Kanya Meena Vrishabha and Dhanus.

According to Bhavartharathnakara of Raamanujacharya yet another allotment is given

	Exaltation	Moola kshetra	Swak shethra	Friendly sign
Rahu	Vrishabha	Mithuna and Kataka	Kanya	Maesha
<u>Kaethu</u>	Vrischika	Dhanus and Makara	Meena	Thula

(chapter XIV verses 28, 29 and 30)

According to Bhavakuthoohalam of Jeevanaatha Rahu has Mithuna as the sign of exaltation and kaethu has exaltation in Dhanus (the first degree in each being the respective points of exaltation in the signs). According to one commentator of this book, Raahu and kaethu have Kanya and Meena as swakashetras and Mithuna and Meena as the respective Moolakshetras.

In his commentary to Horosara of prithuyas (son of varahamihira) the well known commentator R. Santhanam has discussed about these varied views in this regard In 'Vridhasamhita' and 'Jyotishamrita' Kumbha is pwned by Raahu and Vrischika by Kaethu. According to a Tamil work Raahu owns Kumbha but no house is allotted to kaethu. According to Tamil authors both Raahu and kaethu are exalted in Vrischika and debilitated in Vrishabha/

Jaatakachintha moni agrees with the allotment for Raahu and but for kaethu Gemini is the sign of exaltation and Dhanus debilitation. According to syamasangraham Gemini is the exaltation sign of Raahu and Dhanu the debilitation sign, the reverse being true for kaethu, Sarvaartha chinthamani considers Vrishabha as the exaltation sign and Vrischika as the debilitation sign of Rahu and the reverse allotment for kaethu.

So, to conclude the authorities are divided in their opinions regarding the allotment of signs to the shadow planets an important point which suggests that Raahu and kaethu would have entered Astrology at a later stage of development. It is advisable to form one's own conclusions regarding this matter after analysing several known horoscopes. It is also advisable to follow any experienced astrologer who deserves your respect. We leave the matter open to you to stimulate research.

It has also been stated in the works of Tamil authors that when Raahu is in Makara and Kaethu is in kataka the native would become extremely learned even though he would not have had even school education. Examples are quoted in many tamil books and we have this Yoga also for your research.

- Both Raahu and kaethu are first rate malefics forbidding everything undesirable. In this respect Raahu is treated as similar to Saturn while kaethu to Mars. (sanivad Raahu: Kujavath kaethu:)

Kethu is a fiery planet like Mars and Sun. However in spite of maleficity Raahu and kaethu confer excellent characteristics if properly disposed. Strong Raahu confers prosperity as well as sharp intellect and a strong Kethu induces spiritual thoughts

As they do not own any house (the different allotments described earlier are for purposes of Daasaphala etc. according to Parasara) Raahu and kaethu give the results of the house of occupation modified by their associations with other planets.

Raahu is the significator of pithamaha (fathers father) while kaethu is the significator of Mathamaha (mothers father) in nativities.

Raahu confers a mean, low class and wicked mind and signifies cruelty and animal character. On the whole kaethu would not go to such a low level, though it is also as malefic as its counterpart. Both induce tendencies of intoxication and drugging.

Significations of Raahu and Kethu

The significations of Raahu and Kethu are given in Bruhajaathaka Paddathi of Puliyoor Purushothaman Nambcodiri.

Raahu: stays, nail, string creeper needle, snake, poison diseases, accidents, snake-pits, bushes, woods, dog, spider, perspire snads, jackal, fame, scabies, strong poisons, paternal grandfather river, bamboo, pits, holes, fort, inaccessible spots, umbrella falsehood, deep-water, canals, deformations of hands, foot and eyes leprosy and skin diseases.

Kaethu: Meteor, flame, stay, nail, flag, **flagmast**, mining, slaughter throws, needlework, stitching, weaving, ash, **alkali**, cinder, eggs, liquor, blood, meat, black-art, poisoning, black-magic glow-worm, lice, flies, mosquitoes, dirt, sacrificial offering and kdling, magic and occult practices, fight, weapon, weapon training, **death** quarrel maternal grandfather.

In addition to these Raahu signifies, low level births dissatisfaction sadism, prostitution, drowning suicide, blush dark colour lead, dental deformation, deformations of limbs, and hills etc., Kaethu signifies wounds and scars and the body smoking, **treasure**, uncivilised pain, **sorrows**, pdgrimage, spiritual thinking, salvation, hunger devotion to Siva and Ganapthy imprisonment etc.

Raahu can confer hiccough, palpitations curse due to serpents worms contagious viral diseases sex excesses gambling rheumatism and epdepsy. Kaethu is similar to mars **when malefic**.

During the dasa of **Rahu** favourably posited and having benefic aspects and conjunctions royal prosperity happiness at home plenty of **wealth**. fame and realisation of desire are possible. But towards the end the dasa the gains might be lost in the Dasa of an unfavourable and malefic Raahu there would be trouble from thief authorities poison **weapon** and the **wicked**. loss of position accidents for the legs, mental imbalances loss of children are all possible. Kaethu's periods are similar and if malefic there may be fire accidents.

Rahu is of air principles **while** Kethu is of the first principles. They may cause air crash and fire disasters respectively.

Raahu hke Saturn is One of the determinants of death. They periods of those planets conjoined with Raahu even though beneficial ultimately would confer only sorrows.

Mandi (Gulika)

UNIT 58!

"Gulika" also known as Maandi, meaning offspring of Saturn (son of Manda) is a very important pseudo-planet especially in south India, particularly in Kerala. According to some authorities Gulika and Maandi are different concepts. Gulika is of extreme importance in horary astrology (Prasna). From the dictums of the ancient authors we know how to calculate the longitude of Maandi but we are yet to know its astronomical significance. It may be treated as a sensitive point of the zodiac.

According to the legendary descriptions, each planet has an offspring (puthragraha) Sun's son is Saturn. Saturn's son is Maandi or Gulika. Moon's son is the planet Mercury Mars son is Ardhaprahara. Jupiter's son is Yamakantaka. Mercury's son is Kaala. Venus's son is Yaamakantaka. Here the word 'son' need not be taken in the literal sense. It need only be taken as 'influenced by' or resultant from. According to paraasara a slightly different description is given, by means of which these sensitive points can be fixed up in the zodiac. However, Maandi being most popular in Kerala, it would be better to follow the conventions followed in Kerala astrology.

The time at which Maandi rises is as follows, for day time and night time on each weak day.

Day of the week	Time of rise of Maandi	
	Day time (ghatias from sunrise)	Night (ghatias from sunset)
Sunday	26	10
Monday	22	6
Tuesday	18	2
Wednesday	14	26
Thursday	10	22
Friday	6	18
Saturday	2	14

If should be noted that the Gulika-rise during the night of any weak day is the same as the time of rise during the daytime of the fifth weak-day counted from the weak-day in question.

The times given above is for days of 30 Ghati (-12hrs) duration and for similar nights. If the daytime and night time are greater or lesser than 12 hours the rising time must be increased or decreased proportionately. For instance, if on a Thursday night having a total span of 31 Ghati (=12h 14m), the time of rise of Gulika is $2 \times 31 / 30$ Ghati after sunset and not 2 Ghati as given in the table. The times may be expressed in hour-minute-second from the fact that 1 Ghati = 24 min. Now we can easily find out the longitude of • Gulika (Maandi) by finding out the rising Lagna at this time of rise exactly as we found out birth Lagna (Ascendent), we have described the method in unit 5. Almanacs from Kerala give the Maandi sign during each day and night.

The other sensitive points Yaamasukre, Yamakantaka, Ardhaprahara and kaala are not as useful as Maandi. Their rising times are easily obtained by subtracting 4 Ghati from the Gulika time successively and 12 Ghatims for the last one. Thus for Sunday the daytime rise of Maandi, Yaamasukra, Yamakantaka, Ardhaprahara are kaala respectively 26, 22, 18, 14 and 2, since the same numbers repeat it is very easy to locate each of them.

A very simple method to find the sign of each of these pseudo planets from a knowledge of the Gulika time is given in the well known Kerala treatise *Jaathakaadesa*:

Ishtagrahaad yaava dinaatmajaantham
Thaththaddinaad thaavathithae dinae ya:
Maandi; sa aevaeshtakhagaatmajasyaad
Raathrowthu thatpanchama vaasaroaktha: . "
 . (ch VII, sl. 23)

To know the rising time of the son of a graha (planet meaning Mars, Mercury, Jupiter, Venus and Saturn, their sons being respectively Ardhaprahara, kaala, yamakantaka yamasukra Maandi) count from that graha to Saturn (in the order of week days) Count from Sunday the same number. The Gulika time of this day is the rise time of the required pseudo planet, The rise time at night is the same as the rise time on the day time of the fifth week day.

The calculation of the exact longitude of the pseudo planets would be described later. For the moment let us consider only Maandi, considered to be identical with Gulika. Maandi is very important in horoscope (Jathaka) horary (Prasna) and election of time (Muhoortha).

Among planets and pseudo planets Maandi is the most evil especially **when** it is associated with Saturn. The lord of the sign occupied by Maandi also becomes malefic. Astrological works describes the effects of Maandi in each house as well as in conjunction with each planet.

According to prasnamaarga Maandi if posited in the Lagna one has to understand the possibilities of disease and accidents for **limbs**. **Phaladepika** describes the effect of Maandi in the lagna as follows.

Choara; kroora vinayahithoa vaedasaasthrarthaheenaa
Naathisthoolaa nayanavikruthoa naathidheernaathipu
Naalpaahaaree sukhavirahithoa lampatoa naathijeevee
Sooraa na syaadapi jadamathi: koapanaa Maandi lagnae
 (25-8)

If Maandi is posited in the lagna, the native would be a thief cruel and without humility. He does not become fat. His eyes would be afflicted. He would not have several children and would not be of high intellect. He would eat a lot would not have happiness would be attracted to women and would not learn Vaedaas an **saasthraas**.

Remember if you find Maandi in the lagna of a horoscope do not make haste to attribute all the above evils to the native. These are only possibilities and there **must** be other indications as well for instance for afflictions of the eye one has to find afflictions of the houses representing the eyes and also of the planets signifying the eyes. Maandi in lagna would be an additional indication Judging the horoscope is not so easy as to apply the theorems as such One **must** be careful.

Similar dictums are there for each of the houses. We would learn in detail along with judging of houses, **Likewise**, when Maandi joins the sun the native might suffer ill-health may have to insult his father or teacher may not be getting proper help and support from authorities etc. Conjunction of Maandi with each planets has its own indications which the wise astrologer would bear in mind in reading the effects of each house.

Maandi is very much associated with death of the native and also birth of the native. For instance it is most often found that the lagna would fall on the sign which is a trine (fifth or ninth) of the sign occupied by Maandi or by lord of **Maandi's** sign.

Thus Maandi is extreme by useful in astrological predictions and judgement of birth charts in election of proper time for various functions and in horary **astrology**.

More about Maandi would be discussed in later chapters.

Now that we have completed our journey through the twelve signs of the zodiac, we are sufficiently equipped with the tools of effective prediction, though we have to consider the shadow-planets Raahu (Dragon's head) and Kethu (Dragon's tail) which are two sensitive points of space.

Before we start predictions on the basis of the dictums and descriptions given in the previous units, it is advisable to study some important classics in astrology like Jaathakadesa or Bruhajjathaka or Jaathakapaarijaatha. In judging horoscopes the famous two volume treatise by the well known Dr. B. V. Raman *How to judge a horoscope vols-I and II* would be of immense help. One has to enter into water in order to learn swimming and it would be foolish if one decides to enter water only after learning to swim. So start straightaway and do some analysis of known horoscopes, why not it be Yours?

In deriving the general nature of each native it is essential to remember that the characteristics of a particular sign would be shown not only by the lagna falling in that sign but also by the Moon falling in that sign. To be more accurate the Sun sign also should be taken account of Therefore usually the Ascendent sign or the Moon sign whichever is stronger is taken as the birth nativity to derive the general characteristics. They are known as the vidhi lagna (fate sign) and Mathi lagna (Moon sign) the sunsign is spoken as the gathi lagna.

If the Ascendent and Moon sign are different one has to blend both the characteristics in prediction. When one is considerably stronger than the other the stronger may be taken. But we have not considered the details of strengths of houses planets etc. which will be dealt in detail in the coming units

Therefore analyse carefully and if your predictions go wrong, findout where you have gone wrong, predictions when correctly done would be completely correct. When there is an error, then we would have missed some observations. So perfect is the science of Astrology, as we would realize it in due course.

Start reading right now and start some practical work of your own choice. Best of luck.

Calculation of the Longitudes of Planets

UNIT - 59

In our discussions so far we had learned only how to find out the sign in which the Ascendent **and** each of the planets are placed. A sign is a wide span of 30°. By specifying the sign in which a particular planet is placed at a birth time we are giving the location as within the particular 30° space. But we want more accuracy for the positions of planets as well as Ascendent because then only the prediction will be accurate. In other words we want to calculate the exact longitudes of planets as **well** as the Ascendent. These longitudes are called the '**Sputa**'. For Purpose of Prediction are required the '**Sputa**' or longitude and not merely the sign. Before we proceed further it is advisable to revise the units in which the **broad** principle of construction of birth chart is dealt with (Units 3 and 5).

In ancient times, based on astronomical rules and relations astrologers calculated the positions of various planets on each day of the year and tabulated these positions (longitudes) in the almanac in a convenient way. These methods are now only of historical interest because today we make use of computers for calculation of planetary positions which are available for any day in the past, present and future. In good almanacs the planetary longitudes are tabulated for each day of the year, at a specified time-usually 5.30 a.m., Indian Standard Time (IST). In cheaper ordinary almanacs the **planetary** longitudes would be given for the first of each month at 5.30 a.m. The daily motion of each planet also would be **given**. This is known as gathi sometime indicated **by** (+). This is marked in ephemeris by the letter D meaning Direct Movement.

Frequently however, when viewed from earth some planets (Mars to Saturn) may appear to move **in the** reverse direction on

account of the complexity of planetary motion. Actually the planets are moving **in** the **same** direction around the Sun, but for us on earth they appear to reverse their direction of motion around us. This is known as the '**retrograde movement**' of the planet or '**Vakra Gathi**'. Sun and Moon do not have retrograde **motion**. Rahu and Kethu always move in retrograde motion. The retrograde movement is indicated **in** almanacs as '**Vigathi**' or with a negative sign (-). In the almanacs where the daily planetary positions are given the **retrograde** motion can be identified by the change in the planetary positions are given the retrograde motion can be identified by the change in the longitude **on** each day. In **ephemeris** this is marked by the letter 'R' meaning **retrogration**.

Similarly in almanacs the position of the Moon is to be obtained from the beginning of each '**Nakshatra**' (star) and its end which are given in **Ghatis** and **Vighatis** after **sunrise** on each day. Remember that the passage of the Moon through each successive $13^{\circ} 20'$ of the **zodiac** represents each asterism (Nakshathra) from Aswini onwards. It is better to avoid confusions due to mixing up of ancient methods calculations and the modern methods. The latter is quite easy and less cumbersome. However, even if we use **almanacs** as astrologers we should use such almanacs in which the daily planetary positions are given. All the necessary astrological and astronomical data are available in what are called '**Ephemeris**'. For instance, "**Lahiri's Indian Ephemeris**" (published by **Astro-research Bureau**, 17, **Brindaban Mullick 1st lane, Calcutta-9**,) is very widely used throughout India. It is published for each year. In this ephemeris the Nirayana systems or Sidereal system which is the Indian system, is followed. This is different from the western system known as the Saayana system. More knowledge about these systems would be necessary for further discussion

Sayana and Nirayana Systems - The **Ayanaamsa**

In order to divide the zodiac into section of 30° each (sign) one requires a reference point to start with (See Units 2 to 4). According to the Indian system (Nirayana systems) we take the constellations (stars) as fixed points and we start with the direction of the star Aswini as the zero. 30° measured from this line drawn from earth to Aswini would form the sign Mesha and so on. The star Revathi also may be taken as the reference star. As the Sun crosses the equator twice in an year, the ecliptic and the celestial equator intersect at two points. On these two **days** the day and night would be of equal length throughout the world. These two points

are known as the vernal equinox and the autumnal equinox. According to astronomical reasoning it has been shown that the earth as well as the zodiac slips westward through an angle slightly above 50" every year. This is **called** the precession of the equinoxes. In the Sayana system used in western astrology, the signs are reckoned from the actual equinoctial points, while in the Nirayana system **followed** in Hindu astrology, the sign Mesha begins with the reference star (**Revathi/Aswini**) which is fixed. Hence according to the western system the zodiac slips continuously due to precessional motion and this method is known as the movable-zodiac-system. The difference in degrees of arc between the two systems of locating a celestial planet or point is known as the 'Ayanaamsa' which continuously goes on increasing at the rate of $50 \frac{1}{3}$ seconds of arcs in each year.

The exact date on which both these zodiac coincided have been given variously by various authors, and hence regarding the magnitude of Ayanaamsa there are differences of opinion among experts. (Sree B.V.Raman, 'A Manual of Hindu Astrology', IBH Prakashana, Gandhinagar, Bangalore - 560 009, 1983). However, It is advisable to follow any one Ayanaamsa consistently, according to the recommendation of your Guru or according to your own conclusion based on the correctness of the results predicted.

Lahiri's Ayanaamsa is very widely **followed** in India and it is available for any day from Lahiri's Indian Ephemeris, which is available throughout **India**.

The Ayanaamsa is very much necessary for us, because in western ephemeris and in astronomical tables the positions of planets are tabulated according to the Sayana system. Hence in order to obtain the Planetary position corresponding to any epoch we would have to find out the Sayana Longitude from the Ephemeris and then to reduce it to the Nirayana longitudes by subtracting the Ayanaamsa for the day. However, in Lahiri's Indian Ephemeris and in some others as well as in Indian almanacs (Panchaangas) one finds the Nirayana longitudes of planets of course with slight variations in different editions.

How to find out the Longitudes of Planets

UNIT - 60

Though there are old methods of calculating the **Graha-sputaas** (longitudes of Planets) by tedious astronomical calculations, today very rarely one adopts that method. This is because with the

available facilities now we get the positions of every planet at any instant of time and these have been obtained by actual observation in conjunction with the known laws of planetary motions.

So now, let us learn how to find out the exact **longitudes** of planets using an Ephemeris or an almanac in which daily planetary positions are **given**. In this discussion we are following mainly the Lahiri's Indian Ephemeris. In this ephemeris the planetary positions (longitudes) are tabulated **in** the Nirayana System, for each day at 5.30 a.m. **IST** (Indian Standard Time). So it is necessary for us to know the exact time of any epoch in **IST**. There are other Indian and western ephemeris. But we are referring in this **correspondence** course to the ephemeris of Prof. Lahiri. (the Indian Standard Time is fixed as **the** local mean time at 82° 30' E longitude. As you might know, the local mean time would vary according to **the** longitude of the place, by 4 minute per degree longitude. This would be discussed later).

The longitude of each planet at any particular epoch is calculated from the longitudes of that planet at 5.30 a.m. **IST** on 23-04-1989. Let us calculate the longitudes of planets from Lahiri's Indian **Ephemeris**

Longitude of Sun:

From the Ephemeris, we find out first the positions of the Sun at 5.30. a.m. on 23-04-89 and also at 5.30 **a.m. on 24-04-89** (ie. before and after the epoch).

Position at 5.30 a.m. on

$$23-04-89- \quad = \quad 0^{\circ} 09' \text{ Off } 30''$$

This means that at 5.30 a.m, on 23-04-89 Sun was at the Nirayana-longitude Zero Sign (Mesha) Nine degree Six minute Thirty second **from** our reference line (**Earth-Aswini-like**) So at this time the Sun has moved through 9° 06' 30" from the beginning of Mesha and hence Sun is transiting through the sign Mesha and has reached the 9° 06' 30" point **in the** sign Mesha.

Position of Sun at 5.30 a.m.

$$\text{on } 24-04-89. \quad = \quad 0^{\circ} 10' 04' 57''$$

The Meaning is clear. **Note** that during the 24 hours Sun has moved from the point 9° 06' 30" to the point 10° 04' 57" both in the sign Mesha. So what would be the position of the Sun at 10 a.m. **IST** on 23-04-89 ? The calculation is fairly **simple**.

Motion of the Sun during

$$\begin{array}{rcl} 24 \text{ hours} & = & 0^{\circ} 10' 04' 57'' \\ & = & 0^{\circ} 9' \text{ Off } 30'' \\ & & 0^{\circ} 0' 58' 27'' \end{array}$$

(Remember 1 degree = 60'

1 minute of arc = 60"

1 sign = 30°)

From 5.30. a.m. on 23-04-89 our epoch (10 a.m. IST) is 4 hours 30 min away. Let us call this the interval.

$$\begin{array}{rcl} \text{Interval} & = & \cdot \quad 10 \text{ hr } 0 \text{ min} - \\ & & \underline{5 \text{ hr } 30 \text{ min}} \\ & & 4 \text{ hr } 30 \text{ min} \end{array}$$

Thus if on 23-04-89 the Sun was at 9° 06' 30" in Mesha at 5.30 a.m. What is its position at 10 a.m., that is after 4 hr. 30 min. ? We have to calculate the motion of the Sun during this interval of 4 hr. and 30 min. and add it to the position at 5.30 a.m.

$$\begin{array}{rcl} \text{Motion in 24 hr.} & = & 58' 27'' \\ \text{Motion in 01 hr.} & = & 58' 27'' \div 24 \\ \text{Therefore Motion in} & & \\ \text{4 hr. 30 min.} & = & \frac{(58' 27'' \times 4 \text{ hr. } 30 \text{ min.})}{24} \\ ; & = & 0'' 10' 57.56'' \\ & = & 0'' 10' 58'' \end{array}$$

[This was calculated by using a scientific calculator. For calculations the learners are advised to use scientific calculator],

This can be evaluated by the use of the 'Proportional Logarithm table' also, given at the end of the Ephemeris (the Table of proportional logarithm table used is given at the end of the book)

Take the logarithm corresponding to the daily motion of the planet (ie. corresponding to the motion in 24 hours). Take the logarithm corresponding to the interval (in our case 4 hr, 30 min.) Add the two together. The result is the logarithm of the motion of the planet during the interval.

$$\begin{array}{rcl} \text{Thus, daily motion of the Sun} & = & 0'' 58' 27'' \\ \text{Logarithm for } 58' & = & 1.3949 \end{array}$$

Here we neglect 27" which is less than half min. of arc i.e. 30". Had it been more than 30" it would be corrected to 1

$$\begin{array}{rcl} \text{Logarithm for 4 hr. 30 min} & = & 0.7270 \\ \text{Adding} & & 1.3949 + \\ & & \underline{0.7270} \\ & & 2.1219 \end{array}$$

Now the angular distance corresponding to a logarithm 2.1219 is read from the table (called Antilogarithm).

This is the motion in 4 hr. 30 min.

$$\text{Motion in 4 hr. 30 min.} = 0'' 11'$$

Using a calculator we would obtain 10' 58", while, using the

proportional logarithm we get 11', correct to the minutes only.

A third less advantageous method would be to use your own elementary arithmetic to get the quantity. Thus you would divide the daily motion by 24 and obtain the motion per hour in minutes and seconds of **arc**. Then multiply this hourly motion by the interval in hours ($4 \frac{1}{2}$ hr = 9\2 hr). The result would be the same as the one obtained by using a calculator, but when you use a calculator, you get the result in a few seconds ! For accuracy calculator has to be used. But if you require only correct to the minute of arc you may use the proportional logarithm tables.

So, the position of the Sun at

$$530 \text{ a.m. on 23-04-89} = 0' \ 9'' \ 06' \ 30''.$$

Motion of sun in 4 hr. 30 min.

$$\begin{aligned} & \text{(ie. from 5.30 a.m. till the epoch,} \\ & \text{10 a.m.)} \end{aligned} = 0^\circ \ 0' \ 10' \ 58''.$$

Add the two to get the exact position of the Sun at the time of birth, 10 a.m. on 23-04-89.

$$\begin{aligned} \text{Thus: Sun's longitude} &= 0' \ 9'' \ 06' \ 30'' + \\ \text{(Sputa of Sun)} &= \underline{0' \ 0'' \ 10' \ 58''} \\ &= 0^\circ \ 9'' \ 17' \ 28''. \end{aligned}$$

This means that at the time of birth, ie. 10 a.m. on 23-04-89, the Sun was in Mesha sign at $9^\circ \ 17' \ 28''$.

Position of Moon:

Now let us calculate the longitude of the Moon for our birth, ie. 10 a.m. on 23-04-89. This is done exactly as in the case of the Sun. But the daily motion of the Moon is much speedier than that of the Sun. Thus:

Position of Moon at 5.30

$$\text{a.m. on 23-04-89} = 6^\circ \ 29' \ 50' \ 26''$$

Position at 5.30 a.m. on

$$24-04-89 = 7^\circ \ 12' \ 07' \ 33''$$

Daily Motion

$$\begin{aligned} &= 7^\circ \ 12' \ 07' \ 33'' - \\ &= \underline{6^\circ \ 29' \ 50' \ 26''} \\ &= 0^\circ \ 12' \ 17' \ 17'' \end{aligned}$$

[Note that $1s - 30''$ when you do the subtraction.

If you have a scientific calculator you can use it j.

Interval between the epoch (10 a.m.) = 10 00 —

and 5 30 a.m. = 0530

= 4 hr. 30 min.

$$\begin{aligned}
 \text{Motion of Moon in 4hr. 30 min.} &= \frac{12^\circ 17' 17''}{24} \times 4 \text{ hr. 30 min.} \\
 &= 2^\circ 18' 12.56'' \\
 \text{Corrected to} &= 2^\circ 18' 13'' \\
 \text{There fore Longitude of Moon*} &= 6^\circ 29' 50' 26'' + \\
 &= \frac{0^\circ 02' 18' 13''}{7^\circ 02' 08' 39''}
 \end{aligned}$$

This means that Moon is posited at

.7 signs $02^\circ 08' 39''$ from our 0 reference.

Thus Moon is in the eighth sign from Mesha which is Vrischika, and it has come upto $2^\circ 08' 39''$ in Vrischika.

If you are using the proportional logarithm, you would get as follows.

$$\begin{aligned}
 \text{Daily Motion*} &= 12^\circ 17' 7'' \\
 &= 12^\circ 17' \text{ (Corrected to the nearest min.)} \\
 \text{Interval} &= 4 \text{ hr. 30 min.} \\
 \text{Logarithm of motion during the interval*} &= \text{logarithm of } 12^\circ 17' + \\
 &\quad \text{logarithm of 4 hr. 30 min.} \\
 &= 0.2909 + \\
 &\quad \underline{0.7270} \\
 &= 1.0179
 \end{aligned}$$

Therefore Motion during the interval = $2^\circ 18'$. This is the same as the value that we obtain using a calculator ($2^\circ 18' 13''$) corrected to the nearest minute. The rest is the same as described earlier.

Position of Mars: Epoch 10 a.m. on 23-04-89

Position at 5.30 a.m. on 23-04-89* = $2^\circ 02' 28'$

Position at 5.30 a.m. on 24-04-89* = $2^\circ 03' 05'$

Daily motion = $03^\circ 05' -$
 $\underline{02^\circ 28'}$
 $00^\circ 37'$

Interval from 5.30 a.m. = $10.00 - 05.30$
 $= 4 \text{ hr. 30 min.}$

Motion during interval = $00^\circ 07'$
 (using prop. log. tab)

Longitude of Mars* = $2^\circ 02' 28' +$
 $\underline{0^\circ 00' 07'}$
 $= 2^\circ 02' 35'$

Position of Mercury:

Position at 5.30 a.m. on 23-04-89 = $0^\circ 27' 09'$

Position at 5.30 a.m. on 24-04-89	=	0° 28° 42'
Daily motion	=	28° 42' —
		<u>27° 09'</u>
	=	01° 33'
Motion during Interval, (4hr. 30min.)	=	00° 17
Longitude of Mercury	=	0° 27° 09' +
		<u>00° 17'</u>
	=	0° 27° 26'

Similarly we get the position of Jupiter and Venus as given below, by the same method

Jupiter	=	1° 14° 09'
Venus	=	0s 14° 00'.

Retrograde Motion:

When we come to Saturn for this epoch we find a **difference**. So far all the planets have **been** moving forward in time as shown by the increase in the longitude with time. But Saturn at this time under consideration is moving in the reverse direction. Such reverse motion of planets is known as retrograde motion or Vakra. It may be noted that the planet Saturn is not actually moving in the reverse direction but for a terrestrial observer Saturn would appear to move in the reverse relative direction. Thus, in the case of retrograde planets, one has to subtract the proportionate motion during the interval, instead of adding it. Sun and Moon always move forward. Rahu and Kethu always move backward. For the planets Mars to Saturn (known as Thaaraagrahaas), at definite periods, there would be retrograde motion. Now let us calculate the longitude of Saturn and Rahu.

Saturn : Position at 5.30 a.m.
on 23-04-89 = 8° 20° 13'

Position at 5.30 a.m. on
24-04-89 = 8° 20" 13'.

Evidently there is no change in position. It is static, **apparent**ly. In the Ephemeris you would find that Saturn moves in the reverse direction, visibly only on the 27th. Also it has started of Saturn = 8s 20° 13' (ie. 20° 13' in the 9th sign, Dhanus). We have to note that Saturn is retrograde a fact necessary in reading the results. This has to be indicated by letter (R) within brackets below the longitude when it is indicated in the chart.

Rahu: Position at 5.30 a.m.
on 23-04-89 = .10* 09 08'

Position at 5.30 a.m.
on 24-04-89 • = 10* 09 05'

Daily Motion (R)

$$\begin{aligned}
 &= 09^{\circ} 08' - \\
 &\quad 09^{\circ} 05' \\
 &= 00^{\circ} 03''
 \end{aligned}$$

Motion during interval

(4hr. 30min.)

$$= 00^{\circ} 01'$$

Longitude at 10 a.m.

on 23-04-89

$$\begin{aligned}
 &= 10^{\circ} 09^{\circ} 08' - \\
 &\quad 00^{\circ} 01' \\
 &= 10^{\circ} 09^{\circ} 07'
 \end{aligned}$$

Position of Kethu is not given in the Ephemeris. It would be obtained by adding (or subtracting) six signs (180°) from the longitude of Rahu. Hence Rahu's longitude being greater than 6 signs, the longitude of Kethu may be obtained by subtracting 6 signs.

Longitude of Kethu

$$\begin{aligned}
 &= 10^{\circ} 09^{\circ} 07' - \\
 &\quad 06^{\circ} 00' 00'' \\
 &= 04^{\circ} 09'' 07'
 \end{aligned}$$

Ephemeris will give position of Uranus (Herschel), Neptune and Pluto also in addition to the 9 planets of Indian Astrology. Many persons take these planets also into consideration. These three planets are sometimes called **Indra, Varuna** and **Rudra** respectively. For the present let us consider only the 9 planets.

Consolidating our calculations, we get the longitudes of the planets for our epoch, 10 a.m. **IST on 23-04-89** as follows:

Planet	Longitude	Longitude in deg, min, sec.	sign
Sun	0° 09' 17'	09" 17'	Maesha
Moon	7° 02' 09'	212" 09'	Vrischika
Mars	2° 02' 35'	62" 35'	Mithuna
Mercury	0° 27' 26'	27" 26'	Maesha
Jupiter	1° 14' 09'	44" 09'	Vrishabha
Venus	0° 14' 00"	14" 00'	Maesha
Saturn	8° 20' 13'	260" 13'	Dhanus
Rahu	10° 09' 7'	309" 7'	Kumbha
Kethu	4° 09' 7'	129" 7'	Simha

We may tabulate these planetary positions in the usual conventional way, as given in the next page, not only indicating the sign alone but also the exact longitude (sphuta) of each planet in the respective sign.

	Sun 8° 17' 27° 28' Venus	Jupiter 14° 9'	Mars 2° 35'
Rahu 9° 14'	10A. Mon 23.4.1989		
			Ketu 9° 14'
Saturn(R) 20° 13'	Moon 2° 9'		

	Jupiter				
	2	Sun Mercury Venus	12	Rahu	
Mars		1			11
3					
	4		10	Saturn	
Kethu				Moon	8
5	6	7		9	

Stellar Position of Planets:

Along with marking the planets in the signs we must also be able to find out on which star the planet is posited. This will help to pinpoint the prediction to certain events. You would remember that each successive 13° 20' of the zodiac represents a star from Aswini to Revathi. (See Unit 4). From the positions of the planets we can easily find out, which star does the planet occupy. Usually the star in which Moon is posited is called the birth star. The stellar positions of the planets in the above are given below.

Planet	Star	Quarter
Sun	Aswini	3
Moon	Visaakha	4
Mars	Mrigaseersha	3
Mercury-	Krithika	1
Jupiter	Rohini	2
Venus	Bharani	1
Saturn	Poorvashaadha	3
Rahu	Sathabhishak	1
Kethu	Magha	3

Longitude of the Ascendent

UNIT 61

Lagna-Sphuta: Sidereal Time

So from what we learned in the last Unit, it is possible for us to find out the exact position of each planet in the zodiac, at any instant of time. Now, how to find out the exact longitude of the Lagna (Ascendent) ? You remember that in Unit 5, we learned the method of finding the rising sign (Lagna) at any instant of time by making use of the **Raasimaana** at the place in question, provided we know the time of Sunrise (or Sunset for epochs after Sun-set). There we find a worked out example for a birth on 16th of Thula, 9.20 a.m. The Sun-rise was 6.18 a.m. Both the times were in IST. There we calculated the interval between the birth and Sun-rise, on the day. Then from this interval we went on subtracting the Raasimaana successively from the rising sign onwards. Finally we reached a stage from which we could not subtract a particular Raasimaana. In the above example the interval was 3hr. 2min. 0sec. from which we subtracted the Thula Raasimaana for that day, namely 1hr. 1min. 36sec. The balance is 2hr. 0min. 24sec., from which we cannot subtract the next Raasimaana (Vrischika) which is 2hr. 10min. 24sec. Thus the Ascendent sign was found to be Vrischika. The calculation can be extended to find out the exact longitude of the Lagna. In the Vrischika Lagna having a span of 2hr. 10min 24sec (Raasimaana) 2Hr. 0min. 24sec. has already risen. (This is the balance that we got). Hence the longitude of Ascendent (Lagna-Sphuta) is (2hr. 0min. 24s.) + (2hr. 10m. 24s.) of 30° (ie. 1 sign). This will work out to 27° 41' 58" in the sign Vrischika. So the longitude of the Ascendent is 27° 41' 58". If you use a scientific calculator this can be worked out directly in few seconds. If not one has to be careful about the units, it is better to convert both the

times into seconds. Thus (2hr. 0min. 24s.) \div (2hr. 10min. 24s.) \times 30 - (7924 \div 7824) \times 30 . When you work out this you would get a fraction of a degree, which has to be converted into minutes and seconds of arc in the usual way.

Raasimaanaas are ~~to be~~ known for each location (place) and these are often given in Ghatis and vighatis instead of hour-minutes and seconds. In that case convert the Raasimaana and the balance into vighatis (provided of course you have taken the interval also in Ghatis and vighatis).

Modern Method

Since facilities and astrological tables are easily available now a days, it is advisable to use them to calculate the longitude of the Ascendent. Before we learn this method, it is necessary to know **about** the various methods of reckoning time, the standard time, the local meant time and the sidereal time. Let us familiarise with these without much theory.

Local Mean Time (LMT):

The local mean time or (LMT) for short would change from place to place because this is based on the position of the Sun in relation to that place. When the Sun is crossing the meridian at any place, it is midday, that is 12' O clock noon at that place. The time reckoned on this basis is the LMT. At this time the **Sun** reaches the highest point in that place. When the Sun is at this highest point in one place, in another place where the terrestrial longitude (Rekhamsa) is different in would not be **midday**, ie. 12' O clock. This is due to the rotation of the earth, essentially. So the LMT will be different at a particular instant in different places of different longitudes, Now for references Greenwich time is taken. When it is midnight at Greenwich, it **will** be 5.30 a.m. for us in India, and when it is mid-noon at Greenwich it would be 5.30 P.M in India. This is because we are away towards east of Greenwich. Geographical angular distances are measured by the longitudes. Greenwich is assigned arbitrarily a longitude of 0" The Sun would **rise in** places towards the east. We calculate a day as the time between two consecutive **Sun-rises**. But in different places the duration of day and night would not be equal, except on the **equinoxes**.

Now, since the LMT would differ from **longitude** to longitude, it is not convenient for a vast country to adopt LMT for proper tuning of events. So in each country a standard time is fixed for being used **all** over the country.

It is easy to know how much would be the difference in the LMT at two places. On full rotation of the earth is 24 hours and it scans an angle of 360°. So in 24 hours the change of longitude is 360°, Therefore for each degree change of longitude the change of time is $24 \div 360$ hours = $(24 \times 360) \div 360$ minutes = 4 minutes. Thus the longitudinal change in time is at the rate of 4 minutes per degree longitude. This should be remembered very well. Thus when it is 11 A.M. (LMT) at any place, the time would be 11.04 a.m. at a place 1° longitude to the east of the first place, and it would be 10.56 a.m. at a place 1° longitude to the West of the first place. Suppose there are two places A and B. the longitudes are 76° E and 72° 30' E respectively (E means East of Greenwich). Then;

A	B	0
76° E	72° 30' E	Greenwich
	East	

Suppose that it is 8 a.m. at A. What will be the time at B at this moment? B is situated 76° — 72° 30' = 03° 30' to the West of A. Since each degree longitude corresponds to 4 minutes, time-difference between A and B = 03° 30' x 4 minutes = 3 x (30/60) degree x 4 minutes = $3 \frac{1}{2} \times 4 = 14$ minutes. Since B is towards the West of A, the time at B when it is 8 a.m. at A, will be less by 14 minutes. Thus at B the time would be only 8.00 — 0.14 = 07 hr. 46m. A.M. Remember these:

1. Longitudinal time difference = 4 min per degree.

2. Time at places relatively East will be greater than the time at places to the west at the same instant.

EXERCISE: 1. Kumbakonam is at a longitude of 78° 40' E and Goa is at 73° 40' E.

a). When it is 12 noon LMT at Goa, what is the LMT at Kumbakonam?

b). When it is 6.50 a.m. at Kumbakonam, what would be the LMT at Goa?

c). When it is 12 noon at Goa, what would be the LMT at Greenwich?

d). When it is midnight at Greenwich, what would be LMT at Kumbakonam?

Moscow is at 37° 40' W and Paris at 02° 21' E longitude.

a). When it is 12 noon at Greenwich.

b). What would be LMT at Moscow and Paris?

c). When it is 6 a.m. at Paris?

b). What would be the time at Moscow?

It is essential that you should calculate these yourself so that there would not be any confusion later.

Indian Standard Time and Other Standard Times:

As was stated earlier, it would be **very** difficult for us for timing of events, if we use LMT. For instance if a person at Calcutta promises to telephone you at **Thiruvananthapuram** at 8 a.m. on a particular day and **wants** you to wait for the call at the time. If yourself and your friend both use local times there **would** be the possibility of confusions. Calcutta is at 88° 30'E and Trivandrum is 77° E. So when it is 8 a.m L.M.T at Calcutta it would be only 7.14 a.m in **Trivandrum**. So the friend would have telephoned at 8 a.m sharp. But you would not have been waiting at Trivandrum because it is only 7.14 a.m. Your friend would have tried and not finding **anyone** at this end would have been disappointed. You would be ready at the phone at 8 a.m., according to your LMT. Not receiving the phone call you would wait for some time cursing your friend. So it is advisable to have a common time at least **for a country as a whole**. Each country has its own **Standard Time**, which is used throughout the country. In India the local time at 82° 30'E longitude has been fixed as the common time officially and this is **known as** the Indian Standard Time of **IST** for short. Remember **this** : **IST = LMT at 82° 30'E**.

This standard time was fixed in India from 1906 onwards, but for the war period 1942 to 1945 when this time was made 1 hr. ahead. Today we use the **IST** everywhere, in order to avoid confusion.

Standard time at various countries are compared to the same standard **internationally**. This has been fixed as the Greenwich mean time (GMT). Note that since the **IST** corresponds to 82° 30' E and Greenwich is at 0 longitude, the **IST** would be $82\frac{1}{2} \times 4$ min. ahead (since $82\frac{1}{2}$ E is towards the east of **Greenwich**). i.e., 330 min. = **5hr. 30min.** ahead of the GMT.

$$\text{IST} = \text{GMT} + 5 \text{ hr. } 30 \text{ min.}$$

The Sidereal Time:

For measuring any quantity we make use of a 'unit', like the **kilogram** for measuring mass, the metre for length and the hke. For measuring time we also have units, Currently we make use of the '**hour**' as unit of time. Having defined one unit in order to measure any physical quantity we define subsidiary units which are either a multiple or a submultiple of the basic unit. The 'hour' is $1/24$ of a day.

But what is a '**day**' ? This is defined in various ways. Thus the '**Savana**' day is the time-between two successive **sun-rises**. **This**

changes slightly from day to day. We have, then, the mean solar day which is the average **duration of all the days** in an year. Roughly a day is the time required by the **earth** for **a complete** rotation about its own axis. But here there is a difficulty. We say that 24 hours are required for this rotation. However the earth is not only rotating but also revolving around the Sun. Due to this revolution, superimposed on the rotation, the earth would have to rotate **361°** instead of **360°** to have the Sun in the same relative position as on the previous day. On a relative basis the terrestrial observer finds that the Sun makes a relative motion of about 1° per day. This was led to the necessity of defining what is called a sidereal day, which **may** be taken as the time taken by the earth to rotate through 360°. This has been found to be almost 23 hours and 56 minutes and not 24 hours. Note that during our 24 hour day the earth has to make an additional 1° rotation due to revolution about the Sun. And 1° corresponds to a time difference of 4 minutes. This may be clarified by another experiment also. Suppose we see a distant star exactly in the **mid-heaven** at Sun-rise on a day. The same **star** would be in the **mid heaven** on the next day 4 minutes earlier than Sunrise. This is because, the earth has rotated through 360° in 23 hour 56 minutes, the Sun would have moved through 1° during that day (of course relatively) and so Sunrise occurs in the same terrestrial spot only when the earth **has completed** 361° rotation. So for each solar 'day' the earth makes on additional fractional rotation, so that during one year consisting of $365 \frac{1}{4}$ times. Thus the $365 \frac{1}{4}$ days (solar year) is made up of 365 1 Sidereal Days. Thus the sidereal day is related to the usual 'day' according to the above relation. And the difference in the duration of the sidereal day and mean solar day makes it necessary to define the sidereal 'hour' **etc.** as distinct from what we **call** hour. The sidereal hour is $1\frac{1}{24}$ of the sidereal day. So we have two sets of **time-solar** and sidereal.

1 Solar Day = 24 Hours.

1 Sidereal Day = 23 Hours and 56 Minutes 4.091 Seconds
(to be exact),

These are solar hours, minutes and seconds. This means that if we define a 'Sidereal Hour' as $1\frac{1}{24}$ of the sidereal day it is evident that 1 solar day = 24 sidereal hours 3 min. 56.5555 sec,

Read through **the** above description again after some time, if you **are** confused. Astronomers have calculated the longitude of the **rising** sign (Lagna) at each sidereal time for each latitude. Let us not bother about the details of calculation. Such Tables are widely available as Table of Ascendents. A short form of this is given at the

end of Lahiri's Indian Ephemeris.

In short, if we can find out the sidereal time corresponding to any moment, then we can directly obtain the longitude of the Ascendent, by making use of the Table of Ascendents. Fortunately, in all ephemeris and also in some recent Panchangas, Sidereal Times have been given usually at noon or at 5,30 a.m. or at 5.30 p.m. of the standard time.

Therefore, it is only necessary to know how to find out the Sidereal Time (ST) for a given moment. This should be learned very well, since the accurate casting of a horoscope depends upon this. You should have the following items of information for finding the (sidereal time) ST and subsequent calculation.

1. The time of event in IST.
2. The latitude and longitude of the place of the event.
3. An Ephemeris.
4. Table of Ascendents (or Table of Houses).

A Scientific calculator would be extremely useful in these calculations

Finding out Sidereal Time using
Lahiri's Indian Ephemeris.

In this Ephemeris ST for each day of the year at IST 12 noon is given for the standard longitude, 82° 30'E.

For example let us find out the ST at 10 am. IST on 23-04-89 at Patna which is at longitude, 85° 08'E.

On 23-04-89 Sidereal Time at noon, at 82° 30'E
(as given in the Ephemeris) = 2 hr. 5 min, 8 sec.

From this find out the ST at 12 noon at Patna. Patna lies at 85° 38'E. and the standard Indian longitude is 82° 30'E. Hence Patna is 3° 08'E of the standard longitude. So in Patna the noon would occur earlier than the noon at 82° 30'. So in order to get the ST at Patna noon we have to apply a correction to the ST at noon at 82° 30'. How much is this longitudinal correction? Remembering that the ST is based on a distant fixed star and not based on the Sun. It is not difficult to understand that the longitudinal correction should be at the rate of 4 minutes per day, that is for a 360° rotation. Hence this correction is $4 \text{ min} \div 360 \text{ per degree} = 0.0111 \text{ sec per degree}$

$$= 0.0111 \text{ second per degree}$$

This longitudinal correction is sometimes called 'Correction the reason is quite obvious.

Patna is 3° 38' to the East of 82° 30'.

Hence longitudinal correction = $3.633 \times 0.0111 \text{ sec per degree}$.

$$\begin{aligned}
 & \text{A Course in Indian Astrology} \\
 & = [2^\circ (38 \setminus 60) \times 2 \setminus 3] \text{ sec.} \\
 & = 136 + 180 - 2 \text{ sec.} \\
 & \text{(corrected to the second).}
 \end{aligned}$$

Since at Patna the noon would be earlier than at 82° 30' it can be easily remembered that this correction has to be subtracted from the ST at 82° 30' E in order to get the ST at noon at Patna.

Note: Longitudinal correction at the rate of 2\3 sec. per degree longitudinal difference, must be subtracted for places to the East (and added for **places to the West**) of the standard longitude, in **order** to get the ST at noon for the place.

Thus ST at local noon at Patna

$$\begin{aligned}
 \text{ie. at 12 noon LMT at Patna} &= 02\text{hr. } 05\text{min. } 08\text{sec} - \\
 &\quad \underline{00\text{hr. } 00\text{min. } 02\text{sec}} \\
 &= 02\text{hr. } 05\text{min. } 06\text{sec.}
 \end{aligned}$$

Now, what we want is the ST at 10 am. **IST** on 2304-89. Since we are having the ST at 12 noon LMT, we have to find out the time in LMT corresponding to 10 am. **IST**. That is, finding out the solar time in LMT corresponding to 10 am. This being solar time and since 10 am. is the LMT at 82° 30' and since Patna is 2° 38' East of this standard longitude we have to add a correction at the rate of 4 minutes per degree to get the local time at Patna at 10 am. **IST**, ie. add 2° 38' x 4 min. =

$$\begin{aligned}
 & [2 \times (38 \setminus 60) 1 \times 4] \\
 & = 10\text{min. } 32\text{sec. to 10 am.}
 \end{aligned}$$

Thus LMT for Patna at

$$\begin{aligned}
 \text{' IST 10 a.m.} &= \text{IST} + \text{IST Correction} \\
 &= 10\text{hr. } 00\text{min. } 00\text{sec.} + \\
 &\quad \underline{00\text{hr. } 10\text{min. } 32\text{sec.}} \\
 &= 10\text{hr. } 10\text{min. } 32\text{sec.}
 \end{aligned}$$

At 12hr. 00min. 00sec.

$$\text{LMT, ST} = 02\text{hr. } 05\text{min. } 06\text{sec.}$$

At 10hr. 10min. 32sec. LMT, ST = ?

$$\text{This time to} \quad 10 \text{ hr. } 10 \text{ min. } 32 \text{ sec.}$$

LMT is

$$(12 \ 00 \ 00 - 10 \ 10 \ 32) = 01\text{hr. } 49\text{min. } 28 \text{ sec.}$$

behind the LMT noon.

Call this LMT interval. But this is solar time. This has to be converted into sidereal units. Note that

24 **solar** hours — 24 sidereal hours ,
 3 sidereal minutes, 56:555 sidereal seconds.

Which is nearly **24hr. 04min.** Hence in order to get time in sidereal units we have to increase the solar **time** interval at the rate of **04min.** per 24 hours.

$$\begin{aligned}
 &\text{ie. } (4 \times 60), 24 \text{ seconds per hour} && - 10 \text{ seconds per hour.} \\
 &\text{Therefore LMT interval} && = 02\text{hr. } 05\text{min. } 06\text{sec. (Solar).} \\
 &\text{LMT correction} && = (02\text{hr. } 05\text{min. } 06\text{sec.}) \times 10 \\
 &&& \text{seconds per hour} \\
 &&& = 21 \text{ seconds (corrected to the second)} \\
 &\text{therefore LMT interval*} && = 02 \ 05 \ 06 + \\
 &&& = - \quad 00 \ 00 \ 21 \\
 &&& = \quad \quad 02 \ 05 \ 27 \\
 &&& \text{(sidereal units).}
 \end{aligned}$$

The sidereal times at the desired time will be 2 hr. 5 min. 27 sec. less than that at 12 noon LMT.

$$\begin{aligned}
 \text{ST desired*} &= 02\text{hr. } 05\text{min. } 06\text{sec.} - \\
 &= \underline{02\text{hr. } 05\text{min. } 27\text{sec.}} \\
 &= 23\text{hr. } 59\text{min. } 39\text{sec}
 \end{aligned}$$

Let us now consolidate the procedure for obtaining the St at any place from the entries of the **Ephemeris**

1. Note down the ST at noon at the standard longitude. Let this be called A.

2. Find out the ST at the local noon, that is at 12 noon LMT. This is done by applying the longitudinal correction to A, at the rate of 4 seconds per degree longitude. Let this correction be called L, L is to be added if the place is to the West of the Standard longitude and subtracted if it is to the East of the standard longitude. We get $A + L$ as the ST at local noon.

3. Find out the LMT corresponding to the time in question. This is done by applying correction to the IST at the rate of 4 minutes per degree longitudinal difference. Call this correction x and the time in IST, the x is to be added if the place is to the East of the standard longitude and subtracted if it is the West of it. We get the $\text{LMT} = t \pm x$.

4. Find out the interval's between noon and LMT in solar time.
 $1s = \text{LMT} - 12\text{hr. } 00\text{min. } 00\text{sec.}$

5. Convert this interval 1s into sidereal hours, minutes and seconds by applying the interval correction at the rate of 10 seconds per hour (which is equivalent to 1 second for every 6 minutes). Then we obtain the corrected interval. $1 = 1s + \text{correction at the rate of 10 seconds per hour,}$

6. Finally, add 1 the corrected interval to the ST at local noon $A + L$, if the time $t \pm x$ is after the noon and subtract 1 from $A \pm L$ if the $\text{LMT} = t \pm x$ is before noon, The result is the required sidereal time.

ST = (ST from ephemeris \pm longitudinal correction) \pm Corrected Interval.

Example:

Birth time: 03.15 p.m. on 01-03-1989 (IST).

Place: Jaffna (Sri Lanka)

Latitude: 09° 40' N.

Longitude: 80° E

1. From ephemeris, ST at noon at

82 30 on 1-3-89. = 22h 36m 10s.

2. Longitudinal difference = (82° 30' - 80°)
= 2° 30' to the west of standard longitude.

Longitudinal correction = 2° 30'/60 \times 2/3 sec.
= 2° \times 30/60 2/3 sec.
= 1 2/3 sec = 2 sec.

Since the place is to the west of the standard longitude this is to be added to the ST.

3. ST at local noon = 22h 36m 10s +
0 0 2
= 22h 36m 12s.

4. Birth time in IST = 3.15pm.
= 15h 15m 0s.

LMT at birth = IST + Correction at the rate
of 4m per degree.

correction = 2° 30' \times 4m
= 2° 30'/60 \times 4 = 10m.

As the place is to the west of the standard longitude this has to be subtracted from the IST.

LMT = 15h 15m 0s -
0h 10m 0s
= 15h 5m 0s

5. Interval = 15h 5m 0s -
(solar) 12h 0m 0s
= 3h 5m 0s

Corrected interval = 3h 5m 0s + correction
at 10s per hour
= 3h 5m 0s +
0 0 31
3h 5m 31s

This has to be added since the LMT at birth
is after the noon.

$$\begin{aligned}
 6. \text{ ST at birth} &= 22^{\text{h}} 36^{\text{m}} 12^{\text{s}} + \\
 &\quad \underline{3^{\text{h}} 5^{\text{m}} 31^{\text{s}}} \\
 &= 25^{\text{h}} 41^{\text{m}} 43^{\text{s}}
 \end{aligned}$$

Note that 24h 0m 0s in the same as 0h 0m 0s.

Hence from the above ST subtract 24

to get the final value of ST at birth.

$$\begin{aligned}
 \text{ST required} &= 25^{\text{h}} 41^{\text{m}} 43^{\text{s}} - \\
 &\quad \underline{24^{\text{h}} 0^{\text{m}} 0^{\text{s}}} \\
 &= 1^{\text{h}} 41^{\text{m}} 43^{\text{s}}
 \end{aligned}$$

Example : Birth Time :- 11h 18m PM on 7-9-89

Place :- Porbandar (longitude 69 37 E)

ST. at noon at 82° 30 E = 11h 5m 16s (from Ephemeris)

Longitudinal difference = 82° 30 -

$$\underline{69^{\circ} 37}$$

$$= 12^{\circ} 53 \text{ to the west}$$

Longitudinal correction = 12° 53 × 2/3 sec per degree

$$= 9^{\text{s}}$$

Being to the west this has to be added.

$$\begin{aligned}
 \text{ST at local noon} &= 11^{\text{h}} 5^{\text{m}} 16^{\text{s}} + \\
 &\quad \underline{0 \quad 0 \quad 9}
 \end{aligned}$$

$$= 11^{\text{h}} 5^{\text{m}} 25^{\text{s}}$$

Birth time in IST. = 11h 18m 0s PM

$$= 23^{\text{h}} 18^{\text{m}} 0^{\text{s}}$$

LMT correction = 12° 53' 4 min per degree

$$= 51^{\text{m}} 32^{\text{s}}$$

The place is to the west and hence

this is to be subtracted from IST to get the LMT

$$\begin{aligned}
 \text{LMT} &= 23^{\text{h}} 18^{\text{m}} 0^{\text{s}} - \\
 &\quad \underline{0^{\text{h}} 51^{\text{m}} 32^{\text{s}}}
 \end{aligned}$$

$$= 22^{\text{h}} 16^{\text{m}} 28^{\text{s}}$$

Interval = 22h 16m 28s -

$$\underline{12^{\text{h}}}$$

$$= 10^{\text{h}} 16^{\text{m}} 28^{\text{s}}$$

Interval correction = (10h 16m 28s) 10s per hour

$$= 103^{\text{sec}} = 1^{\text{m}} 43^{\text{s}}$$

corrected Interval = 10h 16m 28s +

$$\underline{0 - 1 - 43}$$

$$= 10^{\text{h}} 18^{\text{m}} 11^{\text{s}}$$

Therefore required ST = 11h 5m 25s +

$$\underline{10^{\text{h}} 18^{\text{m}} 11^{\text{s}}}$$

$$= 21^{\text{h}} 23^{\text{m}} 36^{\text{s}}$$

Example: 7-35 AM on 19-9-89 at
Bhubaneswar (Longitude 85° 50' E)

ST at noon at 82 30 on 19-9-89 (from ephemeris)

	=	11 52 34 -
Subtract Longitudinal correction	=	0 0 2
ST at local noon	=	11 52 32
Add LMT correction to IST	=	7 35 0 +
at 4 min per degrees	=	13 20
	=	7 48 20
LMT interval	=	12 0 0 -
	=	7 48 20
	=	4 11 40 -
LMT correction at 10sec per degree	=	0 0 42
Corrected LMT	=	4-12-22
Subtract corrected LMT	=	11-52-32 -
from ST at Local noon	=	4 12 22
Required ST	=	7-40-10

(Finding the Sidereal time using an Ephemeris which gives the Sidereal time at different longitudes is also exactly similar and if you follow the above example, it would not be difficult for you to use any ephemeris. Some ephemeris give the ST at 5 30 AM. IST instead of noon. Then also the procedure is similar, but find out first the ST at 5.30 AM. LMT by the longitudinal correction. Also when you take the interval, it has to be taken as the difference between the LMT at birth and 5.30 AM. LMT. The rest of the procedure is same).

Exercises:

Find out the sidereal times for the following epochs:

1.4 AM. IST at Lahore (74° 18'E longitude) on 01-01-1989.

2.4 AM. IST at Agartala (91° 17'E longitude) on 01-01-1989,

3. Moscow Standard time is 3 hr, faster than the Greenwich Mean Time (GMT). Longitude of Moscow is 37° 34'E. For a birth at Moscow, at 4 PM., Moscow standard time, on 01-01-1989,

a). Find out the time in IST ?

b). Find out the ST ?

4. Express in IST:

a). 4 AM. LMT at Lahore (74° 18'E).

b). 4 AM. LMT at Agartala (91° 17'E).

5. Express in GMT:

a). 4 AM. LMT at Lahore

b). 4 AM. at Agartala

c). 4 AM. IST

For the above problems, take the sidereal time at **12 Noon** at **82° 30'** as **18 hr. 43' min. 33 sec.**

Longitude of the Ascendant (Continued)

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Now we have learned how to obtain the sidereal time corresponding to any time at any place. Having learned this, finding out the longitude of the Ascendant is very simple, because, these have been calculated by Astronomers and have been tabulated in what are called 'Table of Ascendents' about which reference has already been made. A short form of this table appears at the end of the Indian Ephemeris but a more accurate and completed table is available:

'Lahiris Table of Ascendents' (published by M/s Astro-Research Bureau; 17, Brindaban Mullik 1st Lane; Calcutta - 700 009,) This table gives the Nirayana longitude and hence there is no necessity to subtract Ayanamsa).

In this table, the longitude of the Ascendant is given for various sidereal times at 04 min. interval at each degree North Latitude from 00° to 60° N. The method to calculate the Ascendant in places in the Southern hemisphere also is given.

Since the longitudes are given only for every 04 min. time interval, for the intermediate times we have to calculate the longitude using the method of proportions.

Also the tables are given only for each degree latitude and for fractional latitudes we have to calculate by taking proportional parts.

Let us now familiarise with the method of calculation for a definite birth.

Birth: 02.50 PM. IST at Calicut on 10-01-1989.

Latitude: 11° 14' N.

Longitude: 75° 49' E.

Step I- Find out the sidereal time at birth.

Step II— Find out longitude of Ascendant, for this ST at 11° N latitude. Let this be 'A'.

Step III-Find out longitude of Ascendant for the ST at 12° N longitude. Let this be 'B'.

Step IV--Using A and B, the Ascendents at 11° and 12° N, Calculate by proportional parts, the exact longitude at 11° 15' N latitude.

Step I : To find the Sidereal Time (See previous unit).

ST at noon (82° 30') from

Ephemeris: = 19hr. 19min. 02sec

Longitudinal correction =

$$[(82^{\circ} 30' - 75^{\circ} 49') \times 2.3 \text{ sec per degree}] +$$

00hr. 00min. 04sec LMT

= 14hr. 50min. 00sec. —

(00hr. 26min. 44sec

= 13 hr. 23 min. 16 sec.

LMT interval = (13 23 16) —

(12 00 00)*

= 01 23 16 +

= 00 00 14

ST = 20 42 36.

Step II : Finding the Ascendent at 11° N latitude from Lahiri Table of Ascendents.

The Table of Ascendants is so arranged that on each page the longitude of Ascendent is tabulated for 24 hours at 4 minute interval.

e.g.: 00hr. 04min., 00hr. 08min., 00hr. 12min, etc., upto 23hr, 60min.(24hr).

For us the ST is 20 hr. 42 min. 36 sec.

On the page for 11° N latitude, we have the longitude for Ascendent only for 20 hr. 40 min and 20 hr. 44 min. This interval includes our S.T. (20hrs 42m 36 sec So we have to calculate the Asc for 24hr, 42m 36 sec. by taking proportionate parts, as given below:

At 11° N,	ST	Long Of Asc
	20hr. 40min.	0° 22' 47'
	20hr. 44min.	0° 23' 51'

Therefore 4m. interval.

change in Ascendent = 23° 51' —
22° 47'
= 01° 04'.

Correction per minute = 01° 04' ÷ 4 per minute.

From the moment 20hr. 40min. our required ST is

$$\begin{aligned}
 & (20\text{hr. } 42\text{min. } 36\text{sec.} - 20\text{hr. } 40\text{min.}) \\
 & 02\text{min. } 36\text{sec. greater.} \\
 \text{Correction required} &= \frac{(01'' 04' .) \times 02\text{min. } 36\text{sec.}}{4\text{m}} \\
 &= \text{TOJ } 16' \times 2 (36 \setminus 60) \\
 &= \quad \quad 00'' 41' 36'' \\
 \text{Therefore Ascendent for the ST} &= 0^\circ 22'' 47' 00'' + \\
 &= 0^\circ 00'' 41' 36'' \\
 & \quad 0^\circ 23' 28'' 36''.
 \end{aligned}$$

But the table of Ascendents is tabulated on the Nirayana System, by **subtracting** an Ayanaamsa of 23" only. However, the Ayanaamsa on our date under consideration is not. 23". This can be obtained accurately from the current Ephemeris for the year (1989). On 10-01-1989 + a correction for the exact date. This correction is obtained from the Ayanaamsa for 1st February and then taking proportional parts for 10th as follows.

$$\begin{aligned}
 \text{Ayanaamsa on 01-01-89} &= 23'' 42' 19'' \\
 \text{Ayanaamsa on 01-02-89} &= 23'' 42' 25'' \\
 \text{Difference for 31 days} &= + 06'' \\
 \text{Therefore Correction to be added to the} & \\
 \text{Ayanaamsa on 01-01-1989 in order to get the} & \\
 \text{Ayanaamsa on 10-01-89} &= \text{difference for 9 days.} \\
 & (06' \times 09) \setminus 31 = 02'' \\
 & (\text{Corrected to sec.}) \\
 \text{Therefore Ayanaamsa on 10-01-1989} &= 23'' 42' 19'' + \\
 & 00 00' 02'' \\
 &= 23 42' 21''
 \end{aligned}$$

So from the calculated value of the Ascendent for 11" N we must subtract **42'21'**

(because the table gives values obtained by subtractions of only 23° instead of 23" 42' 21").

$$\begin{aligned}
 \text{Correct Ascendent} &= 0^\circ 23' 28'' 36'' - \\
 & \quad 00 42' 21'' \\
 &= 0^\circ 22' 46' 15''
 \end{aligned}$$

Step III : Finding the Ascendent at 12" N.

By the same procedure as in Step II, but **from** the Values for 12" N latitude.

$$\begin{aligned}
 \text{Ascendant at 20hr. 40min. ST} &= 0^\circ 23'' 07'' \\
 \text{Ascendant at 20hr. 44min. ST*} &= 0^\circ 24'' 11'' \\
 \text{Increase for 04min.} &= 01'' 04''
 \end{aligned}$$

Increase per minute $\bullet = ' 01'' 04' \div 04\text{min.}^*$
 $= 00'' 16' \text{ per min.}$

The required ST is 20 hr. 42 min. 36 sec.

which is 02 min. 36 sec. higher than 20 hr. 40 min.

Increase of Ascendent for

2mm. 36sec. $= \{01'' 04' \div 04\text{min.}\} \times 02\text{min. 36sec}$
 $00 41' 36''$

Ascendent for 20hr. 42min. 36sec. $= 0^\circ 23 07' +$
 $0, 41' 36''$
 $0^\circ 23 48' 36''$

Here also the Ayanaamsa correction of $42^\circ 21''$ must be subtracted to get the correct Ascendent.

Correct Ascendant at

12" N at the required ST* $- 0^\circ 23 48' 36'' -$
 $00 42' 21''$
 $= 0^\circ 23 06' 15''$

Step IV ; Finding the correct Ascendent at 12 15' N latitude from the values at 11 N and 12 N.

Ascendent at 11 N* $\bullet = 0^\circ 22 46' 15''$ (Step II)

Ascendent at 12 N* $- 0^\circ 23 06' 15''$ (Step II)

Difference for 01" latitude* $= 22'' 06' 15'' -$

* $- 22^\circ 46' 15''$

* $- 00'' 20' 00''$

We have to find out the Ascendent

at 11" 15' N at 11" N Ascendent $= 0^\circ 22' 46' 15''$

and the increase per degree (ie. 60') is 20'.

Therefore Correction per $(11'' 15' - 11)$ that is for 15'
 $- \{00'' 20' 00'' \div 01\} \times 00 15'$
 $(20' 00'' \div 60) \times 15 = 05' 00''.$

Therefore Ascendent* $= 0^\circ 22' 46' 15'' +$
 $00'' 05' 00''$

* $0^\circ 22' 51' 15''$

Thus the Ascendent is at $22^\circ 51' 15''$ in the first sign Maesha.

Note 1: In Lahiri's Table of Ascendents, an Ayanaamsa correction chart is given for calculating the Ascendent. This is not very accurate and for very accurate calculation, the method described above must be used.

Note 2: There are other Tables of Ascendents which give the Sayana positions. If these are used one has to calculate the Sayana Ascendent using the tables for the required ST and latitude, and then the exact Ayanaamsa for the day has to be subtracted.

Note 3: Certain Ephemeris give the Sayana positions of plan-

ets When these are used, first we calculate the Sayana longitudes of planets and then subtract the Ayanaamsa to get the Nirayana positions.

Note 4: Now you should have an Ephemeris and also a Table of Ascendents. A scientific calculator would be advantageous for saving a lot of time. Even an ordinary calculator would do, if you don't have a scientific calculator. Without this, you would have to spend a lot of time in order to calculate the various **longitudes**

Note 5: Learn the method of calculation and then do it yourself without referring to the calculation described above and see that you are getting the answer.

Exercise:

February 8th, 1989, 07:15 PM. **IST at Kohima, 25° 41' N** latitude and **94° 07' E** Longitude. Calculate the longitude of the Ascendent for the above time using Lahiri's Table of Ascendents.

Data: 1. ST at noon as 08-02-89, 21 hr. 13 min 22 sec., at 82 30'E

2. Ayanaamsa On 01-02-89 = 23° 42' 25"

Ayanaamsa on ~~01-03-89~~* = 23° 42' 28"

(Note that February has only 28 days).

3. ST *Asc for 25° N Asc. for 26° N

. 05hr. 16min. 4° 27' 02' 4s 27° 07'

04hr. 20min. 4° 27' 56' 4s 28° 01'

(These are Nirayana positions obtained by subtracting only 23" for Ayanaamsa. Hence Ayanaamsa Correction that is the excess by which the actual Ayanaamsa exceeds 23 is to be subtracted from the **Ascendent for 25° N and 26° N**. No such correction need be done in the last step).

The Sixteen Vargaas of Planets and Houses (Shodasavarga)

UNIT 63

The exact position of a planet or of a house in a sign necessitates the investigation of the difference in the effects of each in each point in each sign. For instance, a planet posited at 5 in Mesha and at 15" in Mesha should show different effects because in the first case the planet is in the first 13" 20' that is under the star Aswini ruled by Kethu, while in the 2nd case it is in the second 13" 20' section of Mesha and is under the star Bharani ruled by Venus. So in the two cases though both are under the same sign the stellar positions are different.

Is it not a well-known experience that no two persons - including twins are- identical ? So also no two horoscopes are found to be identical in all respects, though they may be similar ones. For those born nearly at the same time and nearly the same places, the planetary positions would be extremely similar and if you have the chart showing the positions in the signs they may look to be identical. But by detailed casting of exact longitudes, subtle differences would become evident. And these are very important.

Hindu Astrology provides us with a very peculiar system of identifying these subtle differences between the various points in each sign. And these are the divisional distribution in each sign. Each subdivision of the sign is assigned to each planet according to well defined rules. For instance each sign is divided into $2\frac{1}{4}$ divisions by the constellations (stars). For example the first 13" 20' of Mesha is ruled by Kethu (Aswini) and the next 13" 20' (that is 13" 20' to 26" 40' in Mesha) is ruled by Venus and the rest of Mesha (03"

20') is the first quarter of the region ruled by Sun. This is familiar to us. But there are many other methods of subdivisions based on the positions of the planets in the **zodiac**. These are called the Vargaas or divisions. Many use six divisional methods (**Shadvarga**), some seven methods (**Saptha varga**), some use ten methods (**Dasavargga**) and very few Astrologers find time to use 16 methods (**Shodasa varga**). Let us now consider these 16 fold sub-divisional approach to planetary distribution.

1. Kshethra or Sign:

This is the same as the division of the whole zodiac into 12 parts each one called a sign. Each sign is assigned to a planet. This is familiar to us. Mesha (0 to 30) is ruled by Mars, Vrishabha (30" to 60") is ruled by Venus and so on. So this Varga considers each 30" portion to be ruled by a planet.

2. Hoara:

This is dividing each sign into two equal parts of 15" each. The rulership of the two Hoaras of each sign are given only to two planets Sun and Moon. This is the rule: In odd signs the first Hoara is ruled by the Sun and the second by the Moon, in even signs the other is reversed, namely the first Hoara is ruled by the Moon and the second by Sun'.

This rule is summarised in the dictum from **Bruhajjaathakam** of **Varaahamihira**.

*Maarthsandaendvoar-ayuji-Samabhae Chandra
bhaanvoscha hoarae'.*

•You will remember that Mesha is odd (1st sign), Vrishabha is even (2nd sign) and so on all alternate signs from Mesha are odd (also called male signs, 'Vishama' signs and cruel signs) while all alternative signs from Vrishabha are (also called female signs, 'sama' signs and mild or **Sownya** signs).

Example: Assign the Hoaras to the following planets:

Planet	Longitude
Sun	4' 03" 21'
Moon	8' 15" 10' 15"
Mars	5' 15" 08' 07"
Mandi	9' 29" 08' 10"

Ans: This is quite easy. What you have to do is only to decide whether the planet is in an odd sign or an even sign. If it is in an odd sign then if it is within the first 15" of the sign it is in the Hoara of Sun and if in the latter half (i.e. 15" to 30") it is in the Hoara of

Moon. In the even sign the rulership is reversed. So take Sun in the above set. It is in the fifth sign. So it is in odd sign. Since it has traversed only 03° 21' in the sign Moon is in Moon's Hoara. Take Mars. It is in the 6th sign which is an even sign, in the second half. In even signs the first Hoara is of the Moon and the second is of the Sun. So Mars is in the Sun's Hoara. Mandi also is in the second half of an even sign and hence is in Sun's Hoara.

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3. Draekkaana or Draeshkkaana (Decante):

This division is in portions of 10°. That is a Draekkaana is one third of a sign. So there would be three Draekkanas in each sign. These regions are ruled as follows:

In any sign the lord of the first Draekkaana is the lord of the sign itself, the lord of the second Draekkaana is the lord of the fifth sign from the sign in question and the third Draekkaana lord is the lord of the 9th sign counted from the sign.

(For any sign the three Draekkaanas are ruled by the lords of the three 'trines' 1, 5 and 9 respectively).

Example: The Ascendant is at 2° 22' 05" in a horoscope. Who are the sign, Hoara and Draekkaana lords of the Ascendant.

It is in the 3rd sign (Mithuna) ruled by Mercury Being an odd sign and in the second half it is in Moon's Hoara.

Coming to Draekkaana, it is in the third Draekkaana of Mithuna. Hence the lord of the 3rd Draekkaana is the lord of the 9th sign counted from Mithuna. Kumbha is the 9th to Mithuna. So the lord of Draekkaana of the Ascendant is Saturn (lord of Kumbha).

4. Chathurthaamsa or Thuryaamsa (quarter):

This is one fourth of a sign divided equally. So each sign has four Chathurthaamsas. The first one of a sign is ruled by the lord of the sign, the second division is ruled by the lord of the 4th sign from it, the 3rd division by the lord of the 7th sign and the last division by the lord of the 10th sign. (Note the rule, the 4 divisions are ruled by the lords of the 4 successive quadrants to the sign).

Each division (Chathurthaamsa) is thus $(30 \div 4) = 07^{\circ} 30'$ in extent, I). 00° to 07° 30', II). 07° 30' to 15° , III). 15° to 22° 30', IV). 22° 30' to 30° .

Example: Mercury - 8° 21' 02" 23". Mercury is posited in the 9th sign (Dhanus). In this sign it is at 21° 02' 23" which is within 15

to 22° 30', i.e.. in the 3rd Chathurthaamsa. Hence it is controlled by the lord of the 7th sign from Dhanus, which is Mithuna. The lord is Mercury, Hence Mercury is posited in the Chathurthaamsa ruled by Mercury itself.

5. Sapthaamsa:

This is $1\frac{1}{7}$ of a sign. Thus each sign is divided into seven equal parts and hence it is called a Sapthaamsa. Each Sapthaamsa is thus $(30 \div 7) = 04^{\circ} 17' \times 8 (04^{\circ} + 07')$. The rulership of each Sapthaamsa in a sign is governed by the following rule.

In odd signs the Sapthaamsaas are ruled by the lords of the sign itself and the next 6 signs in succession. In even signs the first Sapthaamsa is governed by the lord of the 7th sign from that even sign. The remaining ones are ruled by the 8th & 9th etc. in succession.

The last (seventh) Sapthaamsa in even signs is evidently ruled by the lord of the sign. The first one of an odd sign also is ruled by the lord of the sign itself.

The angular extents of the 7 Sapthaamsaas in a sign are as follows

1. 00° to $04^{\circ} 17' \frac{1}{7}$

2. $04^{\circ} 17' \frac{1}{7}$ to $08^{\circ} 34' \frac{2}{7}$

3. $08^{\circ} 34' \frac{2}{7}$ to $12^{\circ} 51' \frac{3}{7}$

4. $12^{\circ} 51' \frac{3}{7}$ to $17^{\circ} 08' \frac{4}{7}$

5. $17^{\circ} 08' \frac{4}{7}$ to $21^{\circ} 25' \frac{5}{7}$

6. $21^{\circ} 25' \frac{5}{7}$ to $25^{\circ} 42' \frac{6}{7}$

7. $25^{\circ} 42' \frac{6}{7}$ to $30^{\circ} 00'$.

Example:

Sun	10° 02' 01" 00"
Moon	9° 18' 10" 00"
Rahu	0° 25' 41" 07"

Planet	Sign	Odd/Even	Which division	Lord of Sapthaamsa
Sun	Kumbha	Odd	1st	Saturn
Moon	Makara	even	5th	Mars
Rahu	Maesha	odd	6th	Mercury

6. Navaamsa

This is the most important of the Vargaas, in the sense that it is the most widely used. The Navaamsa is $1\frac{1}{9}$ of a sign and as each sign is divided into 9 **Navaamsaas** Therefore one Navaamsa is =

$30 \div 9 = 03^{\circ} 20'$. Thus one Navaamsa is exactly $\frac{1}{4}$ of a star, that is **one Paada** or quarter of an **asterism**.

There would be thus $12 \times 09 = 108$ **Navaamsas** over the entire **360** of the zodiac. These 108 Navaamsas are continuously assigned to each sign lord of Maesha (**Mars**). the 2nd Navaamsa by the lord of the next sign Vrishabha (Venus). The 3rd by lord of the 3rd sign Mithuna (Mercury) and so on. So the last (9th) Navaamsa of Maesha is governed by the lord of the 9th sign Dhanus (Jupiter). Continuing this the 1st Navaamsa of Vrishabha is ruled by the lord of Makara (Saturn) and so on it goes continuously.

There are several ways to remember the assignment of **lordship** of Navaamsas in any sign. You can choose according to your liking.

a). In Maesha, Simha and **Dhanus** count from the sign Maesha; the lord of the sign reached by counting a number equal to the number of Navaamsa would be the lord.

For the Vrishabha, Kanya and Makara signs count from Makara.

For the trine Mithuna, Thula and Kumbha count from Thula. And for the Kataka, Vrishchika and Meena count from Kataka.

b). Note That for each set of three the counting of lordship is from the movable **sign** of the trine. This is true for any sign. A trine for any sign is the set of three signs including the sign, its 5th and 9th. One of these would be a movable sign, one a fixed one and the 3rd a dual (common) **sign**. For all the 3 signs of any trine, **counting** is done from the movable sign of the **trine**.

c). The Navaamsa sign and hence the lord can be calculated by multiplication of the longitude by 9, the sign in which this resulting product **falls** would be the Navaamsa sign and the lord of that sign is the **Navaamsa-Lord**.

Examples: Sun - $1^{\circ} 21' 04'' 18'''$.

a). The sign is Vrishabha, $21^{\circ} 04' 18''$ in Vrishabha. Each Navaamsa being $03^{\circ} 20'$, $21^{\circ} 04' 18''$ is in the 7th Navaamsa. (Note that 3 Navaamsas make 10. Remember this for quick reading of Navaamsas). For Vrishabha counting is from Makara. So count the 7th from Makara. This is **Kataka**. Thus the Navaamsa of Sun falls in Kataka and the Navaamsa lord is Moon.

b). The result can be obtained also by the second method. Sun is in Vrishabha. Take the 5th and 9th from Vrishabha namely Kanya and Makara. Of this trine the movable sign is Makara. So count 7th from Makara, we **get** Kataka.

<i>A</i>	<i>Course</i>	<i>in</i>	<i>Indian</i>	<i>Astrology</i>	<i>301</i>
c).			1/21 04' 18" x 9		
	=	'	15- 90 38' 42"		
			3' 09 38' 42".		

Note that this falls in the sign Kataka. So any one of the 3 methods can be adopted.

Example: Mercury at 11° 17' 21'.

The sign is Meena (of the trine Kataka, Vrischika, Meena). So count Navaamsa from the movable sign of these Kataka. Since it is 17° 21' it is the 6th Navaamsa. (Note 10 three Navamsaas). Hence the sign is the 6th from Kataka namely Dhanus. **Navaamsa-lord** is Jupiter.

We say that Mercury is posited in Meena sign and in Jupiter's (**Dhanu**) Navaamsa, It is evident that there is strong relation between Mercury and Jupiter in the horoscope since the sign lord as well as Navaamsa lord of Mercury happen to be Jupiter.

UNIT - 65

Other Features of Navaamsa

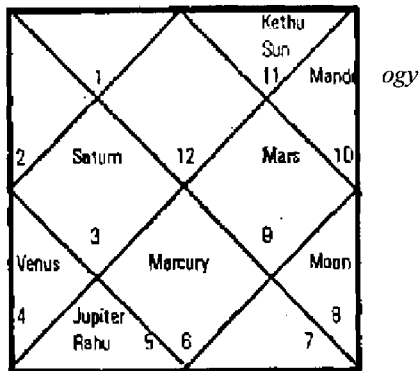
Since one Navaamsa is a quarter (Paada) of a star, we can decide at a glance in which star is the planet posited. In the above case of Mercury, it is in the 6th Navaamsa, that is 6th Paada in Meena. Meena contains the 4th Paada of Poorva Proshtapada, followed by the 1 to 4 Padaas of Utharaproashtapada and the 1 to 4 Paadaas of Revathi. Clearly the sixth Paada in Meena is the 1st Paada of Revathi. So Mercury is posited in the **asterisim** ruled by Mercury itself.

The Navaamsaas of each planet and the Ascendant are shown in the birth chart itself the Navaamsa positions being indicated just outside the respective sign in the birth chart. Sometimes the Navaamsa chart is shown separately. These are always shown in any birth chart in South India.

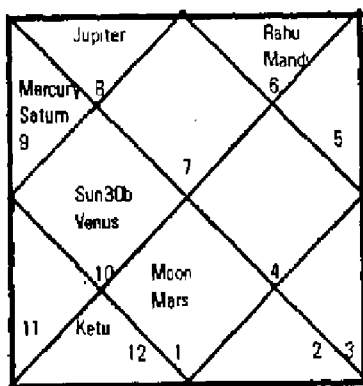
For predictive purpose and in horary astrology (**Prasna**) Navaamsas **are** of extreme importance. The Navaamsa chart **is** said to disclose quite a lot about one's life, especially relating to **married** life.

. Let us consider a typical South Indian horoscope (given in the **next** page.

Kethu	Moon Mars		
	1		
Sun Venus			
Mercury Saturn	Jupiter	Asc	Rahu Mandi



Asc			Saturn
Kethu Sun	Navamsa 2		Venus
Mandi			Jupiter Rahu
Mars	Moon		Mercury



In this the Navaamsa signs of the planets are indicated outside the respective sign, for instance the Ascendant is in Thula sign and the Navaamsa falls in the Meena sign. This means that the longitude of the Ascendant is in the 6th Navaamsa (i.e., between 16 40' and 20 in Thula), because for **Thula** sign Navaamsas are counted from Thula, and the Ascendant is indicated in Meena outside the chart. So the Navaamsa is the sixth one since Meena is the 6th from **Thula**.

This implies that the **Asterism** in which the Ascendant falls in Swanthi (4th Paada) because the sign Thula includes Chithra (Paadaas 3 and 4), Swanthi (Paadaas 1 to 4) and Paadaas 1 to 3 of Visaakha. So the Ascendant is in Swaathi and hence the star lord of the Ascendant is Rahu.

Next take the case of **Sun**. It is posited in Makara and the Navaamsa is **Kumbha**. For Makara **Navaamsa** are counted from Makara itself and hence Sun is in the second Navaamsa of Makara. The asterism is therefore the **3rd Paada** of **Utharaashadha**. (See

unit 4 for the distribution of asterisms among the signs). So for the Sun the sign lord is Saturn. **Navaamsa** lord is Saturn and the star lord is Sun itself. All these facts should come to your mind as soon as you see the chart.

Take the positions of Moon in the horoscope. It is posited in Maesha. (In Maesha Navaamsas are counted from Maesha itself). The Navaamsa position for Moon is shown in Vrischika which is the 8th sign from **Maesha**. Hence Moon is in the 8th Navaamsa, or Maesha which is easily found to be the 4th Paada of Bharani.

In the same way Mars posited in Maesha is easily found to be in the 9th Navaamsa, that is in the first Paada of Krithika.

Take the case of Mercury. It is posited in Dhanu and the Navaamsa is indicated in Kanya. Note that for Dhanu, Navaamsa is to be counted from Maesha. Hence, as Kanya is the 6th sign from Maesha we can see that Mercury is posited in the 6th Navaamsa (i.e., Nakshatra-Paada) of Dhanu. Dhanu includes Moola (Paadaas 1 to 4), Poorvaashaadha (Paadaas 1 to 4) and Utharaashaadha (first Paada). Hence Mercury is posited between 16° 40' and 20° in Dhanu, in the asterism Poorvaashaadha (second paada).

Jupiter is posited in Vrischika and in Navaamsa it is in Simha. For Vrischika, Navaamsas are counted from Kataka and hence Jupiter is in the second Navaamsa of Vrischika since Simha is the second sign from Kataka. So Jupiter is posited in Vrischika, in the 1st Paada of Anuraadha. (Vrischika includes the 4th Paada of Visaakha, Anuraadha all the 4 Paadaas and Jyeshtha all 4 Paadaas).

Now by similar reasoning you will find out the Nakshathra-paada in which each of the planets is posited in the above chart. See whether you are getting the following answers.

Planet	Sign	Navaamsa sign	Navaamsa number	Star (Paada)
Sun	Makara.	Kumbha	2nd	Uthraa shaadha (3)
Moon	Maesha	Vrischika	8th	Bharani (4)
Mars	Maesha	Dhanu	9th	Karthika (1)
Mercury	Dhanu	Kanya	6th	Poorva shaadha (2)
Jupiter	Vrischika	Simha	2nd	Anuraadha (1)
Venus	Makara	Kataka	7th	Shravana (4)
Saturn	Dhanu	Mithuna	3rd	Moola (3)
Rahu	Kanya	Simha	• 8th	Chithra (1)
Kethu	Meena	Kumbha	8th	Revathi (3)
Mandi	Kanya	Makara	1st	Uthra (2)
Ascendant	Thula	Meena	6th	Swathi (4)

Essential Exercises:

a) In a horoscope the Moon is shown in Mithuna and in Navaamsa Moon is shown in Simha. The asterism is written as Punarvasu. Find out the error in this horoscope and correct it.

b). In a horoscope the star is not written. But the Moon is shown in the sign Kumbha and in Navaamsa also it is shown in Kumbha. Find out the star.

Vargothama**UNIT- 66**

This is a special situation which according to authorities represents a favourable position. A planet or the Ascendant is said to be in Vargothama, when the occupation sign and the Navaamsa sign of the planet or Ascendant are the same. For instance Moon, posited in Vrischika in the 5th Navaamsa, that is between 13 20' and 16 40' is said to be in Vargothama Navaamsa. For Vrischika, Navaamsas are counted from Kataka and counting the Navaamsa from kataka for the Moon the 5th is Vrischika itself. So in Rasi and in Navaamsa Moon is in the same sign. Actually Moon is in Vrischika its debilitation sign. Still due to **Vargothama** Moon has special strength. The Vargothama Navaamsas for each sign are as follows.

Sign	Vargothama Navaamsa	Sign	Vargothama Navaamsa
Maesha*	1	Thula	1
Vrishabha*	5	Vrischika	5
Mithuna*	9	Dhanu	9
Kataka*	1	Makara	1
Simha*	5	Kumbha	5
Kanya*	9	Meena	9.

Note that the 1st Navaamsa of movable signs, the fifth of the fixed signs and the 9th of the common signs are the Vargothama Navaamsas.

It is this fact which is described by Varaahamihira in his Bruhajjathaka (1, 14) as:

*'Vargoathamaa: charagruhaadishu Poorvamadhya
Paryanthatha: susubhadaa navabhaaga samjnaa:'*

(In movable ('chara') Rasis the first, in fixed ('Sthira') Rasis middle (that is the 5th) and in Common ('Ubhaya'). Rasis the last (that is the 9th) Navaamsas are called '**Vargothama** Navaamsas' and these are beneficial).

This may be applied to the longitudes of houses also, as is applied to the Ascendant and planets. There is the well known postulate.

'Subham Vargothama janma'. Therefore if any planet or any house happens to be in Vargothama-Navaamsa, it would have special strength and would be **beneficial**. **Satyaacharya** has given special significance to **'Vargothama'** in his five principle.

We have discussed in detail about Navaamsa, because it is most useful among the Vargaas. We conclude this section by reminding you that often the planetary positions are separately given as two charts (**Rasi** and Navaamsa) as is **seen in the following chart**.

Moon Venus	Sun	Mercury	Mandi
Kethu	Rasi		Mars
Jupiter Saturn			Rahu
			Ascendant

			Rahu		
7			5		Mars
8		6		Mandi	4
Jupiter Saturn	9	Moon Venus	3	Merc	
10	Kethu	12	Sun	1	
		11			

Moon	Mercury	Jupiter	Rahu
Saturn	Navamsa		Ascendant
Venus			
Sun Kethu	Mandi	Mars	

			Rahu		
5			3	Jupiter	
6	Mars	4		Mercury	2
Mandi	7	Venus	1	Moon	
8	Sun Kethu	9	Sat	12	
		10		11	

7. Dasaamsa:

This is one tenth of a sign and so has a span of 03". Each sign is divided into 10 dasaamsa of 03". Thus up to 03" in any sign falls the first dasaamsa, from 3" to 6" in the 2nd **dasaamsa** and so on. So altogether, the zodiac has $12 \times 10 = 120$ dasaamsaas. The rulership of dasaamsaas in a sign is assigned according to the following rule:

In Odd Signs, the 10 dasaamsaas are owned by the lords of the 10 successive signs starting from that odd sign itself. In Even Signs, the dasaamsa lords are to be counted from the 9th sign onwards.

Thus for a planet **m** 08° 10' in Mithuna, the planet is evidently in the 3rd dasaamsa (between 6° and 9°). Since Mithuna is an Odd Sign, the lords are to be counted from Mithuna. Hence the Dasaamsa falls in the 3rd sign from Mithuna, namely Simha. The Dasaamsa lord is Sun.

For a planet in Makara at 27° 05', it is in the 10th dasaamsa and since Makara is an even sign the signs are to be counted from the 9th sign to Makara namely Kanya. Hence the Dasaamsa falls in the 10th of Kanya namely Mithuna and the lord is Mercury.

8. Dwaadasaamsa:

This is $\frac{1}{12}$ of a sign and hence each dwaadasaamsa has a span of $30 \div 12 = 2 \frac{1}{2}$ or 02° 30'. The 12 successive **dwaadasaamsas** are assigned to the lords of the 12 signs starting from the sign itself. This is fairly simple. Examples:

Planet/ House	Longitude	Sign	Dwada saamsa number	Dwada saamsa sign	Dwada saamsa lord
Sun	2° 18' 17"	Mithuna	8th	Makara	Saturn
Mars	7° 05' 03"	Vrischika	3rd	Makara	Saturn
Ascendant	8° 28' 10"	Dhanus	12th	Vrischika	Mars

9. Shodasaamsa:

This is $\frac{1}{16}$ of a sign and hence each division is 01° 52' 30" in extent. The **ruledship** of the 16 Shodasaamsas of a sign is fixed by the following rule.

For Movable signs (Mesha, Kataka, Thula and Makara) the rulership is counted from Mesha continuously and repetitively.

For Fixed signs (Vrishabha, Simha, Vrischika and Kumbha) the counting is from Simha onwards.

For Common signs (Mithuna, Kanya, Dhanus and Meena) counting is from Dhanus.

Shoda saamsa number	Range From	To	Soada saamsa number	Range From	To
1	00° 00' 00"	01° 52' 30"	9	15°	16° 52' 30"
2	01° 52' 30"	or 45'	10	16° 52' 30"	18° 45'
3	03° 45'	05° 37' 10"	11	18° 45'	20° 37' 30"
4	05° 37' 10"	07° 30'	12	20° 37' 30"	22° 30'
5	07° 30'	09° 22' 30"	13	22° 30'	24° 22' 30"
6	09° 22' 30"	11° 15'	14	24° 22' 30"	26° 15'
7	11° 15'	13° 07' 30"	15	26° 15'	28° 07' 10"
8	13° 07' 30"	15°	16	28° 07' 30"	30°

This chart can be used to find out the order number of the Shodasaamsa.

Example 1. Moon is in Makara, longitude is $8^{\circ} 13' 08''$. So it is in the 5th shodasaamsa.

Makara is a movable sign and so count five from Maesha. We get **Simha**. Hence the Shodasaamsa for Moon falls in Simha and the lord is Sun.

Example 2 Mercury $7^{\circ} 19' 07'' 30''$. Mercury is in the 8th sign Vrischika. It is in the 11th Shodasaamsa (see table). Vrischika is a fixed sign and hence the Shodasaamsa is to be reckoned starting from Simha (see rule). Thus counting 11 from Simha, we get Mithuna. So the Shodasaamsa falls in Mithuna and the lord is Mercury.

Example 3. Ascendant is in Kanya. Longitude is $5s 17^{\circ} 10'$. So the Ascendant is in the 10th Shodasaamsa of Kanya which is a Common sign. So we have to count 10 from Dhanus, Thus we get Kanya itself (10th from Dhanus). Thus the **Shodasaamsa-sign** of the Ascendant is Kanya itself as the lord is Mercury.

Note: The shodasaamsaas around the zodiac ($16 \times 12 = 192$) are counted continuously from Maesha **repetitively**.

10. Vimsaamsa:

This is $\frac{1}{20}$ th of a sign and hence each Vimsamsa has an angular span of $\frac{30^{\circ}}{20} = 1^{\circ} 30'$ or $1^{\circ} 30'$. The rulership is fixed by the following rule.

For Movable signs **Vimsaamsaas** are counted from Maesha successively and repetitively. Thus the 1st and 13th Vimsaamsaas of any movable sign falls in Maesha. The second and 14th in Vrishabha and so on.

For Fixed signs counting is done from Dhanus and for Common signs from Simha.

Here also all the 240 Vimsaamsaas around the zodiac are counted continuously from Maesha. The 20th Vimsaamsa falls in Vrischika and so the 1st Vimsaamsa of Vrishabha is in Dhanus and so on.

Example: Saturn - $9^{\circ} 19' 18''$. Saturn is in the sign Makara, which is a movable sign. $19^{\circ} 18'$ falls in the 13th Vimsaamsa (18 to $19^{\circ} 30'$). Hence, Makara being a movable sign counting is from Maesha. Count the 13th from Mesha, we get Maesha itself. Hence the Vimsaamsa of Saturn falls in Maesha and the lord is Mars.

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11. Siddhaamsa (or Chathurvimsaamsa).

Siddhaamsa is $\frac{1}{24}$ th of a sign and hence is of an angular span of $30 \div 24$ or $1 \frac{1}{4}$ which is the same as $01^{\circ}15'$. The successive siddhaamsas end at $01^{\circ}15'$, $02^{\circ}30'$, $03^{\circ}45'$, 05° , $06^{\circ}15'$, $07^{\circ}30'$, $08^{\circ}45'$, 10° , $11^{\circ}15'$, $12^{\circ}30'$, $13^{\circ}45'$, 15° , $16^{\circ}15'$, $17^{\circ}30'$, $18^{\circ}45'$, 20° , $21^{\circ}15'$, $22^{\circ}30'$, $23^{\circ}45'$, 25° , $26^{\circ}15'$, $27^{\circ}30'$, $28^{\circ}45'$ and 30° .

The Siddhaamsas are counted starting from Simha for the Odd signs and starting from Kataka for even signs. Thus for example, the first and 13th division in odd sign falls in Simha, the 2nd and 14th in Kanya, the 3rd and 15th in Thula etc. till 12th and 24th in Kataka. For the even signs, it starts from Kataka and goes on.

Example: Venus $8^{\circ}19'17''$. Venus is in the sign Dhanus (9th) and it is an odd one $19^{\circ}27'$ falls in the 16th Siddhaamsa. Count from Simha the 16th sign, we get Vrischika, Hence the Siddhaamsa lord is Mars.

12. Bhaamsa or Nakshathraamsa or Saptavimsaamsa:

This is $\frac{1}{27}$ th of a sign and hence has a span of $30 \div 27 = 1 \frac{1}{3} = 01^{\circ}06'40''$. The Bhaamsas are counted from Mesha for the trines (Maesha, Simha and Dhanus), from Kataka to the signs Vrishabha, Kanya and Makara, from Thula for the signs Mithuna, Thula and Kumbha and from Makara for the signs Kataka, Vrischika and Meena.

The four sets of signs are Fiery-signs, earthy-signs, airy-signs and watery-signs. The counting is from the four movable signs for each set.

Fiery signs count from -	.. Maesha
Earthy signs count from -	Kataka
Airy signs count from -	Thula
Watery signs count from -	Makara

It may be noted that the 1st, 13th and 25th Bhaamsas fall in the same sign. And so also 2nd, 14th and 26th etc.

13. Thrimsaamsa;

This is again a very important Varga like the Navaamsa. **Classical** texts use this **Varga** in a number of ways to read the character of the person.

Varaahamihira too has given very important significance to the Thrimsaamsa.

The name **Thrimsaamsa** suggests that it is 1\30 of a sign and hence each Thrimsaamsa is of a span of 1". Unlike the subdivision described so far, in Thrimsaamsa, each degree is not governed by a lord.

The rule for Thrimsaamsa lordship is as follows:

Odd Signs:

First 5 degrees governed by Mars

next 5° (i. e., 5th to 10th deg.) by Saturn

next 8° (i.e., 10th to 18th deg.) by Jupiter

next 7° (i.e., 18th to 25th deg.) by Mercury

next 5° (i.e., 25th to 30th deg.) by Venus

Even Signs: (The above order is reversed).

First 5 deg - governed by Venus

5 to 12 deg - „ Mercury

12 to 20 deg - „ Jupiter

20 to 25 deg „ Saturn

25 to 30 deg. „ Mars

The **following** verses from Paraaasara may be useful to remember the order:

Thrimsaamsaesaascha vishamae

Kujaarkeejya jna bhaargavah:

Pancha-panchaasta-sapthaaksha

Bhaagaanaam;vyathyayaath Samae.

The order of the lords of Thrimsaamsas is Kuja, Arki (Saturn), Eejya (Jupiter), Jna (Mercury) and Bhaargava (Venus) at respectively 5, 5, 8, 7 and 5 degrees in odd (**Vishama**) Signs. This order is reversed in even (**Sama**) signs.

Note: The Thrimsaamsas are not usually given any definite signs. They are discussed with reference to the lords as above. But **sometimes** each portion above is assigned to a sign also as given in certain **texts**. The principle is seemingly this. In odd signs, the five different portions are assigned to the odd signs owned by the respective Thrimsaamsa lord while in even signs, the successive portions are allocated to the even signs owned by the respective lords.

For instance, in odd sign the first 5 is owned by Mars, the corresponding sign given in the even sign is owned by Venus namely

In Odd signs

	Lord	Sign
First 5.	Mars	Maesha
Next 5	Saturn	Kumbha
Next. 8	Jupiter	Dhanus
Next 7	Mercury	Mithuna
Next 5	Venus	Thula

In Even signs

	Lord	Sign
First 5	Venus	Vrishabha
Next 7	Mercury	Kanya
Next	Jupiter	Meena
Next 5	Saturn	Makara
Next 5	Mars	Vrischika

Examples:

Moon 8' 21" 50'

Moon is in the 9th sign, Dhanus. It is an odd sign. So it falls in the portion 18" to 25" owned by Mercury, Thrimsaamsa Lord Mercury. (Thrimsaamsa sign Mithuna).

We say that the Moon is in Mercury's Thrimsaamsa.

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14. Khavaedaamsa or Chathvaarimsaamsa:

This is 1/40 of a sign and hence is $\frac{3}{4}$ or 45' is extension. Each successive *Vt* portion is allotted to a definite sign and its lord according to a fixed rotation scheme as follows.

In Odd signs the 40 Khavaedaamsaas are counted from Maesha and from Thula for Even signs.

Thus the 1st, 13th, 25th and 37th Khavaedaamsaas of all odd signs fall in Maesha and Mars is the lord. The second, 14th, 26th and 38th would be in Vrishabha and so on.

Example: A planet is posited at 19° 07' in Makara. 19° 07' is in the 26th Khavaedaamsa (18° 45' to 19° 30'). Makara is an even sign and hence count 26 from Thula. We get Vrischika. Hence the Khavaedaamsa of the planet falls in Vrischika and Mars is the lord.

15. Akshavaedaamsa: (1/45 Division)

This is 1/45th of a sign and hence each unit is 40'.

In movable signs (Maesha, Kataka, Thula and Makara) counting starts from Maesha in fixed signs (Vrishabha, Simha, Vrischika and Kumbha) counting is from Simha, and in common signs (all the rest, i.e.. Mithuna, Kanya, Dhanus and Meena) counting is from Dhanus.

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16. Shashtiamsa: (1/60 Division)

This is 1/60th of a sign and hence each Shashtiamsa has a range of ½ or 30'.

All the sixty Shashtiamsas are given different names which indicate the benefic or malefic nature. The sequence of sixty successive Shashtiamsas in Odd sign is given below, along with their malefic/benefic nature if any by M\B. The Order of names is reversed in even signs.

Sl.No.	Name	Longitude	Nature	Meaning
1		2	3	4
1.	Ghora	0-00to0-30	Evil	Aweful
2.	Rakshasa	0-30to1-00	Evil	Demonical
3.	Devamsa	1-00to1-30	Good	Godly
4.	Kuberamsa	1-30to2-00	Good	Ha evenly
	custodian			of treasure
5.	Yakshamsa	2-00to2-30	Good	A heavenly
	singing			
	6.Kinnaramsa	2-30to3-00		being Good heav-
	only being with			
				human head and animal body
7.	Bhrastamsa	3-00to3-30	Evil	Outcast
8.	Kulanganamsa		3-30to4-00	Evil one
	who ruins family			
9.	Garalamsa	4-00to4-30	Evil	Poison
10.	Agniyamsa	4-30to5-00	Evil	Fire
11.	Mayamsa	5-00to5-30	Evil	Deceit
12.	Pretapurisamsa	5-30to6-00	Evil	Dirt
13.	Apapatyamsa		6-00to6-30	Good The
	Lord of Oceans.			
				Varuna
14.	Maruthamsa		6-30to7-00	Good Lord
	of Vaayu			
15.	Kaalamsa	7-00to7-30	Evil	Lord of Death, Dharma
16.	Ahobhava			
	Sarpamsa	7-30to8-00	Good	Snake
17.	Amritamsa	8-00to8-30	Good	Elixir of life
	which			saves from
	death			

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18. Chandramsa	8-30to9-00	Good	Moon
19. Mudramsa	9-00to9-30	Good	Soft
20. Komalamsa	9-30to 10-00	Good	Tender and attractive
21. Horabhamsa	10-00to10-30	Good	Lord Ganesh
22. Brahmanisa	10-30to11-00	Good	The creator, Brahma
23. Vishnu Amsa	11-00to11-30	Good	Lord Vishnu,
24. Maheswaramsa	11-30to12-00	Good	Lord. Siva
25. Devamsa	12-00to12-30	Good	Godly
26. Indramsa	12-30to13-00	Good	Moist
27. Kalmashamsa	13-00to13-30		Evil Destruction of strife
28. Kshitiswaramsa	13-30to14-00	Good	King
29. Kamalakaramsa	14-00to14-30	Good	Lake of Lotus
30. Gulikamsa	14-30to15-00	Evil	Son of Saturn
31. Mrutuamsa	15-00to15-30	Evil	Death or son of Mars
32. Kalamsa	15-30to16-00	Evil	Lord of death
33. Dawagniamsa	16-00to16-30		Evil Wild fire
34. Horamsa	16-30to17-00	Evil	Aweful
35. Yamamsa	17-00to17-30	Evil	Lord of Death and Dharma
36. Kantakamsa	17-30to18-00		Evil Thorn
37. Sudhamsa	18-00to18-30	Good	Amrutha, holy nectar
38. Amritamsa	18-30to19-00	Good	Elixir of life
39. Poorna chandramsa	19-00to19-30	Good	Moon
40. Pratha gandhamsa	19-30to20-00	Evil by poison	Burnt
41. Kalinamsa	20-00to20-30	Evil	Destruction of family
42. Vamsha shtamsa	20-30to21-00	Good	End of clan or family line
43. Utpalamsa	21-00to21-00	Evil	Calamity like earthquake etc.
44. Kalirupamsa	21-30to22-00		Evil Lord of death
45. Soumyamsa	22-00to22-30	Good	Mild benefic

46. Komalamsa	22-30 to 23-00	Good	tender and attractive
47. Sheetalamsa	23-00 to 23-30	Good	Cool
48. Ghansiga	23-30 to 24-00	Good	Aweful fangs
Karanamsa			
49. Indumuthamsa	24-00 to 24-30	Evil	Having a Moonlike face
50. Pravinamsa	24-30 to 25-00	Good	Smart and clever
51. Kalagniamsa	25-00 to 25-30	Evil	Fire destroying the world
52. Dandayudhasamsa	25-30 to 26-00	Evil	Punishment rod
53. Nirmalamsa	26-00 to 26-30	Evil	without sin or dirt
54. Soumyamsa	26-30 to 27-00	Good	mild benefic
55. Krooramsa	27-00 to 27-30	Evil	cruel *
56. Atiseetalamsa	27-30 to 28-00	Good	Very cold
57. Sudhamsa	28-00 to 28-30	Good	Elixir of life
58. Payodhiamsa	28-30 to 29-00	Good	Ocean
59. Brahmamsa	29-00 to 29-30	Evil	wandering
60. Indurekhamsa	29-30 to 30-00	Evil	line of moon

For even signs, Shashtyamas are counted backwards starting from the last one, Indurekhamsa -00-00 to 00-30, 00-30 to 1-00, 1-00 to 1-30 etc. are **Indurekhamsa, Brahmamsa, Payodhiamsa** etc. and so on. This has been enumerated by Shri M.V. Mehta in a leading article in Astrtological magazine.

The results of the different **Shashtyamsas** are as follows:

1. Ghoramsa - Gives trouble to preceptor.
2. **Rakshamsa** - Slave, trader, dance, tailor etc.
3. Devamsa • Psychologist and **parapsychologist**.
4. **Kuberamsa** - Gamblers, race-goers, speculators etc.
5. **Yakshamsa** - Merchant of elephants, horses, carriages, politicians, ambassadors etc
6. **Kinnaramsa** - Writers, poets, **journalists**, typists, stenos, clerks etc.
7. **Bhristamsa** - Decorators, horsetraders, people who forget honest ways.
8. **Kalaganasamsa** - Actors, dramatists, T V. stars, cinema artists, people who transgress their family tradition.
9. **Garalamsa** - Dancer, folk singers, travellers, boxers.
10. **Agniyaamsa** - People who are **engaged in** performing yagnas and other ceremonies.

11. Mayamsa - Religious preachers.
12. Pretapurisamsa - Donors, religious administrations.
13. Apapatyamsa - Invalid, administrator of such institutions -restaurants.
14. Maruthamsa - Leader of the Town Sarpanch, councillor, revenue officer, haircutter,
15. Kalaamsa - Gambler, berbar runners.
16. Sarpaamsa- People who are engaged in business which make general public happy club-goers, owners of drama theatres, tour organisers, caretakers, owners of rest houses, gardeners, public relations officers.
17. Amritaamsa - Flower merchants, traders of scents and producers of such articles, nursery gardeners, chemical traders,
18. Chandraamsa - Government servants, public company.
19. Mndraamsa - Military person, police, NCC, Home Guards etc.
20. Komalamsa - Vegetable merchant, chemist, vaidya, Naturopath, merchant selling food stuff, doctors etc.
21. Horaamamsa - T.V., Cinema, drama.
22. Brahmamsa - Chemicals, pan traders, cashewnut traders.
- 23 Vishunuamsa - Traders of illegal articles (prohibited), black marketeers.
24. Maheswaramsa - Landlord, electrical representative etc
25. Devamsa - Musician, artist.
26. Indramsa - Saints, religious heads, religions preachers.
27. Kalinasamsa - Religious people, preachers
28. Kshitishwaramsa - Traders of items denoted by Venus, Clothes, perfumes, fancy articles, items of beauty.
29. Kamalakaramsa - Manufacturers of medicines, surgical instruments, chemist shops, doctors, Vaidyas etc.
30. Gulikamsa - Trader of household articles, electronics, cosmetics, scents, powders, articles of beauty parlour etc.
- 31 Mrutyukaramsa - Porters, drivers of (rickshaw, taxi, truck, train).
32. Kalamsa • Ceramic manufacturers - crockery, cutlery, kitchen instruments manufacturers.
33. Devangamsa - Farmers, land owners, people in irrigation department, manufacturers of fertilizers and land developers.
34. Ghoraamsa - Trader, industrialist, wholesaler.
35. Yamamsa • Plastic, leather industry, rubber industry, hosiery, jewellery and casting.

36. **Kantakamsa** - Farmers, tractor, drivers, bulldozer drivers, weighing machines.

37. **Sudhamsa** - Pandit, learned in religious scriptures, professor, tutor.

38. **Amritamsa** - Researcher, scientist.

39. **Poornachandramsa** - Writer, publisher,,researcher, advertiser, journalist, librarian.

40. **Vishapradigdhamsa** - Washerman, printer, cloth manufacturer (cloth drier), synthetic cloth, woolen clothing, manufacturer and trader.

41. **Kulanasamsa** - Trader - exportimport trade, salesman, representative.

42. **Vamsakyshyamsa** - Professor, principal, religious philosopher, typist, literarym, purohit, astrologer, grammarian.

43. **Utpathakamsa** - Scientists, knower of the Vedas.

44. **Kalarupamsa** - Receptionist, protector of VVIPs, the well-wishers of kings.

45. **Sounryamsa** - Military head, related to defence department.

46. **Komalamsa** - Top officers in **Government**.

47. **Sheetalamsa** - Mathematician, engineer, computer expert, accountant, finance department officials.

48. **Danstrakaranamsa** - Judge, collector, police chief, secretary, man in revenue department, Home department, tribunals etc. (people with power to impose fine).

49. **Chandramukhamsa** - Robbers - evil doers, thieves, murderers, CID etc.

50. **Pravinamsa** - Gas, coal, fuel, kerosene, electricity, heater, fire kiln makers etc.

51. **Kalagulamsa** - Vegetable merchants, fast food restaurant owners, sweet -meat sellers, hotel, canteen runners etc.

52. **Dandayudhamsa** - Home department, justice department, top officials in Government.

53. **Nirmalamsa** - Jewellery merchant, mine diggers, persons who are engaged in golden and silver ornament preparations (goldsmiths).

54. **Sounyamsa** : Agriculturist, mine worker, mineral merchant, land owner.

55. **Krooramsa** - Milk, mutton, drinks, sweets, hotel, restaurant owners etc,

56. **Atiseetalamsa** - Purohit who handles Yagnas and other religious acts.

57. **Amritamsa**, - Professor, teachers, knower of the Vedas, writers, guide book publishers etc

58. **Payodhamsa** - Inspectors, police superintendents, presidents, etc.

59. **Brahmanamsa** - Beggars, recipients of donations.

60. **Indurekhamsa** - Pearl merchants, precious articles, fishermen, gardeners and owners of big gardens.

More about Divisions (Vargas)

UNIT 70

Knowledge of the Vargaas of each planet and house is useful in a number of ways in deciphering the mysteries of the birth-chart. Many predictions offer prove to be inaccurate usually because the Astrologer overlooks the Vargaas. For instance a malefic planet in benefic Vargaas may not only lose the maleficity but may even become a benefic, especially when it is strong. The well-known dictum quoted in Jaathakaadaesa reveals this.

Paapagrahaa balayuthaa subhavargasamsthaa:

Soumyaa bhavanthi subhavargaga soumyadrushtha:

The reverse also may happen, namely a benefic planet may become malefic on account of malefic Vargaas.

Another importance of Vargaas is that a planet may become malefic on account of malefic Vargaas.

Another importance of Vargaas is that it reveals relations between planets in a horoscope in several ways often than the natural relations. For example, there can be relations **through** conjunctions aspects, angular position (being in quadrants), trinal position, **exchange** of house. There can be often important relations such as position of one planet in an asterism ruled by another planet. Similarly to be in the Varga of a planet is also relation to that planet. Thus if a planet in the majority of the Vargaas happens to be in the Varga owned by say. Jupiter, then the effect of the planet should be controlled or influenced by Jupiter. Such relations are essential when we interpret the effects of each period and sub-period.

Though we have not yet-discussed about the 'strength' of planets in a quantitative way, it is necessary to understand that one **would** have to calculate the exact strength of planets. If we have to decipher its effects. And in calculating the strength we would require the Vargaas.

It must be stated that most of the **works** on Astrology do not exhaustively and **systematically** treat the section Vargaas, and consequently the Vargaas do not often receive the importance that they deserve. Paraasara and **Varaahamihira** have given very great importance to Vargaas. Even those sages have not revealed to us in detail the method of applications of the Varga concept **Astro** logically, **except** perhaps the Navaamsa, 'Draekkana, Thrimsaamsa and Dwaadasaamsa.

However, Paraasara has indicated in a nutshell the significance of the so-called 'ShoodasaVargaas' or 16 divisions. Taking this hint, several Astrologers have realized the necessity of all those Vargaas. Though **time-consuming**, this is rewarding too.

From each of the 16 divisions (the Vargaas) one has to judge certain specific aspects. These have been described differently by several authors, but we may accept the commonly adopted convention suggested by Paraasara. Thus one has to judge the affairs, of the body through the Ascendant. Hoara is to be used to judge about the wealth, the **Draekaana** for the happiness due to ones coborns, the **Chathurthaamsa** for the fortunes, the **Sapthaamsa** for the offspring, **Navaamsa** for affairs of the wife (or husband), **Dasamaamsa** for status, livelihood etc., **Dwaadasaamsa** for one's parents, **Shoodasaamsa** for vehicles, happiness etc. **Vimsaamsa** for spiritual involvements. **Chaturvimsaamsa** for educational aspects, **Nakshathraamsa** for spiritual involvements. **Thrimsaamsa** for bad effects. **Khavaedaamsa** for auspicious and malefic effects, **Akshavaedamsa** and **Shashtiamsa** for all aspects.

This implies a lot, when one judges, for example about the **children** of the native not only the usual 5th house, the **significator** and the lord of 5th house but also the **Sapthaamsa** of these factors would be considered. In the same way for each aspects of each house, one would wisely consider the corresponding Varga also in addition to the usual parameters.

In fact as we use the Navaamsa chart, we have to consider **the** other divisional charts and use them to read off the detailed effects. It seems that only Navaamsa charts alone **are** most widely used, **but** not the other **divisional charts**.

In fact as we use the Navaamsa chart, we have to consider the other divisional charts and use them to read off the detailed effects. It seems that only Navaamsa charts alone are most widely used, but not the other divisional charts.

Very often, all the Vargaas are not considered by astrologers of the 'busy' modern times. **Invariably** one has to consider the most important among the Vargaas. There are four different ways of selection of the most indispensable Vargaas. Some select 6 of the Vargaas (Shadvarga), some choose seven (**Sapthavarga**), some use ten (Dasavarga) and a few consider all the sixteen (Shodasavarga).

Shadvarga: Sign, Hoara, Draekkaana, Navamsa, Dwaadasaamsa and Trimsaamsa.

Sapthavasga: All the above and additionally Sapthaamsa!

Dasavarga: All the above 7 and additionally Dasamamsa, Shoadasaamsa and **Shashtiamsa**.

Shoadasavarga: All the 16 Vargaas.

In casting complete horoscopes, one should tabulate at least the Sapthavarga (7 Vargaas) if not all, or Shadvarga.

Exercise: You would have by this time cast your own horoscope. Tabulate the 7 Vargaas of each planet and the Ascendant in a chart form as below.

Lords of

Planet ouse	Sign	Hoara	Drekkana	Sapth- amsa	Navamsa	Dwadasa saamsa	Trimsamsa
Asc	Mars	Sun	Jupiter	Mercury	Jupiter	Mercury	Jupiter
Sun							
Moon							
Mars							
Mercury							
Jupiter							
Venus							
Saturn							

Longitudes of Bhaavas Bhaavasphuta

UNIT - 71

We have learned how to calculate the longitude of the Ascendant, i.e., the longitude of the first house (first Bhaava). This is the exact position of the zodiac which comes in the rising Position of the Eastern horizon at the time under consideration. The calculation has been further extended to calculate the longitude of the tenth house which comes exactly at mid-heaven. But for each sidereal time the longitude of the 10th house is the same for all latitudes and these have also been tabulated in the Table of Ascendants for each 04' interval of ST.

Let us calculate the 10th house-longitude for the birth time 02.50 PM. IST. at Calicut on 10-01-89, for which we calculated the Ascendant in Unit 62. The sidereal time for this birth was calculated there as 20hr. 42min 36sec. Using the Table of Ascendants (Lahiri), we take the 10th house longitude for 20hr. 40min. and for 20hr. 44min. Then we obtain the longitude for 20 hr. 42 min. 36 sec. by taking proportional parts. Finally we apply the Ayaanamsa correction since the tabulation in Lahiri's Table is in Nirayana system, but using only 23 for the Ayanamsa instead of using the Ayamaamsa for the day.

[The point of intersection of the ecliptic of the time in question with the meridian of the place in the 10th house which is also called the mid-heaven or Medium Coeli (or MC)J.

For the ST 20hr. 42min. 36sec. the calculation is as given below:

MC for 20hr. 40mm.	=	9° 14' 35'
MC for 20hr. 44min.	=	9' 15" 34'

Difference for 04min.	=	00 59'
Required ST	=	20hr. 44min. 36sec.
This is		02min. 36sec.
more than		20hr. 40min.
Therefore Cotrection for		
02min. 36sec.	=	(49' ÷ 04min.) x 02min. 36 sec
	=	' 00 38' 21"
Therefore x house longitude	=	9*14" 15' +
		<u>00" 38' 21"</u>
		9* 14° 53' 21"
Actual Ayanaamsa for the day=		23° 42' 21" (See Unit 62)
Therefore Ayanaamsa Correction =		42' 21"
Corrected x house longitude	=	9* 14° 53' 21" —
		' 00" 42' 21"
	=	9* 14° 11' 00"

This is the longitude of the xth house for the case under consideration. We calculated the longitude of the 1st house (**Ascendant**) for the same case in Unit 62 and found it to be 0° 22' 45" 15",

Signs and Houses:

The signs and houses are not the same. The signs are fixed in extent (each equal to 30°), but the extent of each house would be different according to Astrological theories. Sign is the 12th division of the zodiac measuring 360 degrees. Whereas Bhava is the human of experience starting from the moment of first breathing of the child. The Bhaavaas **also** are 12 in number and are marked in the Raasichakra **itself**. The number of Raasi is fixed i.e., Mesha will always be the first Raasi while Ascendant will be the first Bhaava. So that Raasi will be the Bhaava in which the ascendant falls. This difference should be carefully understood.

There are several systems used by Indian and Western Astrologers in assigning the extent of each house. These methods have been described in detail in the Table of Ascendants by Lahiri and

322 *A Course in Indian Astrology* those who are interested in the subject are advised to read that section..J-lere we will consider only two of these methods which are simple.

In the method of equal division, one calculates the longitude of the Ascendant as we have descibed in Unit 62. This is taken as the middle point of the first house (Bhaavamadhya). The mid one-points of all the other houses are obtained by adding 30° (ie. 1 sign) to this successively. So subtracting 15° to it gets the end of that house. The beginning and end of a house is not very much used, except by unskilled Astrologers.

The accurate Indian method is based on the Sreepathi Padhathi which is described in 'A manual of Hindu Astrology' by B.V.Raman and also in Lahiri's Table of Ascendants. On the basis of this method, the longitude of Ascendant and the longitude of the 10th house (MC) are calculated as already described. These are treated as the midpoints of the first and 10th house respectively and from it the x other midpoints are calculated as described be-low.

Consider the circle above which is a representation of the zodiac. The 1st house and 10th house are calculated. Add 180° to the longitude of the first house when you would get longitude of the VII house. So also the IVth house can be obtained by adding 180° (ie. 6 signs) to the Xth house. Also they are be-
tw

is equal to the IV between houses VIIth and Xth. These have been marked as 'a' in the diagram. So also the other 2 arcs also are equal and have been marked as 'b'. The midpoint of the houses between Ist and IVth are obtained by adding one third of the corresponding arc successively. Similarly the longitudes of the houses between IVth and VII are obtained by adding one third of the arc 'b' successively to the longitude of the IV house. Having obtained houses I to VI the remaining houses are obtained by adding 6 signs of these, VII= I+6 s; VIII=II+6 s; IX=III+6 s.

X as already been obtained and it is IV + 6s

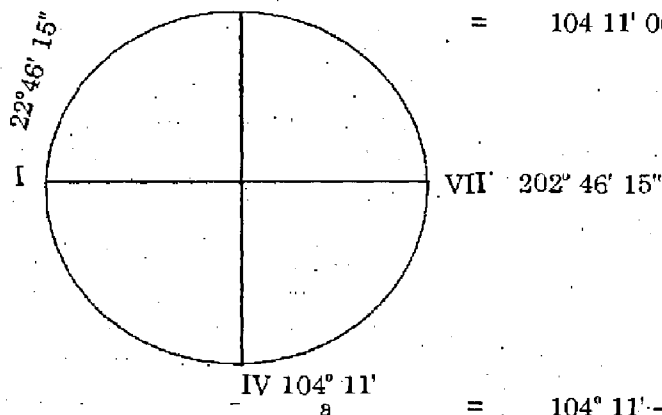
XI=V+6s and XII=VI+6s.

These longitudes are taken as the midpoints of the respective houses.

The various **Bhaavasandhis** (ie. beginnings and endings of each house) are obtained by bisecting the successive mid-points. The Aarambhasandhi beginning of any house is also the **Viramasandhi** (end) of the previous house.

Now let us calculate the longitudes of various house for the birth time for which we obtained the Ascendent and MC.

I=	0° 22 46' 15"	=	22 46' 15"
X=	9° 14 11' 00"	=	284 11' 00"
VII	= 1 + 6°	=	0° 22 46' 15" + 6°
		=	(6° 22 46' 15")
		=	202 46' 15"
IV=	X + 6°	=	9° 14 11' 00" + 6°
	X 284° 11'	=	15° 14 11' 00"
		=	3° 14 11' 00"
		=	104 11' 00"



	IV 104° 11'	=	104° 11' -
	a	=	22° 46' 15"
		=	81° 24' 45"
	a/3	=	81 24 15 ÷ 3 = 27° 8' 15"
	b = VII - IV	=	202° 46' 15" -
		=	104° 11'
		=	09° 35' 15"
	b/3 = 98° 35' 15" ÷ 3	=	32° 51' 45"
I		=	0° 22 46 15.
II	= 1 + a/3	=	0° 22° 46' 15" + 27° 8' 15"
		=	1° 19° 54' 30"
III	= II + a/3	=	2° 17° 2' 40"
IV	=	=	3° 14 11;
V	= IV + b/3	=	3° 14° 11' + 32° 51' 45"
		=	4° 17° 2' 45"
VI	= V + b/3	=	5° 19° 54' 30"

Now the house VII to XII are obtained by adding 180 to the houses I to VI respectively. The **beginning** and end of each house can also be obtained. For example, to get the beginning of the first house we add the houses I and XI and **divide** by 2. To get the beginning of I we take the average of I and XII and so on. **But** be careful in certain cases, where the longitude is near 360

For instance XII, in this case = $349^{\circ} 54' 30''$
and **I** = $22^{\circ} 46' 15''$

Here, if you add these together and divide by 2 you would get an absurd answer for, from XII to I the point 360° is crossed and then $22^{\circ} 46' 15''$

Which thus becomes equal to $382^{\circ} 46' 15''$.

There for the junction I and XII = $(349^{\circ} 54' 30'' + 382^{\circ} 46' 15'')$
divided by 2

$$= 366^{\circ} 20' 22.5'' = 6^{\circ} 20' 22.5''$$

Thus the I house begins at $06^{\circ} 20' 22.5''$ and it is obvious that the house XII ends here. So consolidating all the above we get.

House	Aarambha sandhi (Beginning)	Mid-point	Viraamsandhi (End)
I	$0^{\circ} 06' 20' 22.5''$	$0^{\circ} 22' 46' 15''$	$1^{\circ} 06' 20' 22.5''$
II	$1^{\circ} 06' 20' 22.5''$	$1^{\circ} 19' 54' 30''$	$2^{\circ} 03' 28' 37.5''$
III	$2^{\circ} 03' 28' 37.5''$	$2^{\circ} 17' 02' 45''$	$3^{\circ} 00' 36' 52.5''$
IV	$3^{\circ} 00' 36' 52.5''$	$3^{\circ} 14' 11' 00''$	$4^{\circ} 00' 36' 52.5''$
V	$4^{\circ} 00' 36' 52.5''$	$4^{\circ} 17' 02' 45''$	$5^{\circ} 03' 28' 37.5''$
VI	$5^{\circ} 03' 28' 37.5''$	$5^{\circ} 19' 54' 30''$	$6^{\circ} 06' 20' 22.5''$
VII	$6^{\circ} 06' 20' 22.5''$	$6^{\circ} 22' 46' 15''$	$7^{\circ} 06' 20' 22.5''$
VIII	$7^{\circ} 06' 20' 22.5''$	$7^{\circ} 19' 54' 30''$	$8^{\circ} 03' 28' 37.5''$
IX	$8^{\circ} 03' 28' 37.5''$	$8^{\circ} 17' 02' 45''$	$9^{\circ} 00' 36' 52.5''$
X	$9^{\circ} 00' 36' 52.5''$	$9^{\circ} 14' 11' 00''$	$10^{\circ} 00' 36' 52.5''$
XI	$10^{\circ} 00' 36' 52.5''$	$10^{\circ} 17' 02' 45''$	$11^{\circ} 03' 28' 37.5''$
XII	$11^{\circ} 03' 28' 37.5''$	$11^{\circ} 19' 54' 30''$	$0^{\circ} 06' 20' 22.5''$

Now it is clear that the Ascendant (first house) extends from $06^{\circ} 20' 22.5''$ in Maesha to $06^{\circ} 20' 22.5''$ in Vrishabha. It is **only** accidental that this happens to be exactly $30'$. The other houses are not equal to $30'$. **Further** we can't take a planet pointed at $3'$ in Maesha as being in the Ascendant or first house though the Ascendant sign is Maesha. The planet at $03''$ Maesha is really in the 12th house. Note the longitude of the first and 12th house. The Ascendant starts at 06° and the 12th house ends at 06° . So the **planet** positioned in 03° can be in the 12th house only and not in the first house. So it is evident, that **one** has to calculate the longitudes of the houses as above and then decide the positions of

each planet **in** the various **houses**.

Further, it **is** well known that a planet at a junction (Bhaava-sandhi) is not capable of showing its **capabilities**. It does not have **strength**. A planet, if it has to manifest all of the results its position in houses and in signs, it has **to** be at the Bhaavamadhya. So in this respect also the importance of calculating the longitudes of each house becomes indispensable.

No wonder that most half-learned persons who dare to predict invariably fail to **make** exact prediction, for most 'customers' bring with **them** the birth chart with only the planetary positions in the various signs, without the longitudes of houses. And everyone would make haste to get the Astrological advice in a very short time, during which, even **if the** Astrologer knows his **limitations** of time and the importance of the longitudes of houses, he does not find time enough to calculate the required parameters. If you want to be a scientific Astrologer, you should never give predictions without exact longitudes of planets as well as houses. If you overlook this and decide to give 'satisfaction' to your customer, you would definitely end up in trouble and you would also be bringing a bad **réputation** to this excellent science.

Western Methods of House Division

UNIT- 72

It is very important to understand that what has been given so far, is based on the Hindu systems or the Indian system according to Sreepathi. However all present day Astrologers do not completely approve this system and many are inclined to use certain other western systems, **which** have been described briefly in the Lahiri Table of **Ascendants** and other books.

The question as to whether, the longitudes calculated are to

be taken as the beginning of each house (cusps) or as the midpoints as in the Hindu method is not settled. One has to evolve out of his experience and by systematic analysis, one's own logical conclusions. However, several Astrologers use the Raphaels's Table of houses for calculating the 'cusps' or beginnings of houses. In principle, the method of using this table also is the same as that of Lahiri's.

The Raphael's 'Table of Houses' gives the Saayana longitudes and having obtained the Saayana longitude we have to subtract **Ayanaamsa** to obtain the Nirayana longitudes. This method is also practised, to calculate the Nirayana cusps and using them as beginnings of houses.

The advantage of using Tables of houses is that in this **book** the longitudes of 6 Bhaavaas (houses) viz 10, 11, 12, 1, 2, 3, are exactly given where as in Tables of Ascendants only 2 Bhaavaas viz 10, 1 are given. The other 4 calculations we have to make.

You have now been exposed to some of the delicate problems for which answers are yet to be obtained. In the west, our system is being followed by several Astrologers and it is equally true that some of us are inclined to adopt the western systems. But most often we find Astrologers using partly one system and Partly another. A mixing of different concepts have taken place.

Exercise: Now that you have learned how to calculate the planetary positions, **Upagrahaas**, **Aprakaasitha Grahaas** and longitudes of houses, you can cast your own baroscope. That is the exercise in this unit.

Note: If you do not have the exact latitude and longitude for any place, then take the latitude and longitude of the nearest known place.

Matching of Horoscopes for Marriage

Unit 73

Marriage, in India, is considered as a very **auspicious** function and not as a mere celebration. It is a divine union of two lives. Truly, it is said that marriages are made in heaven. As such there is great Astrological significance to the selection of one's partner. Historically speaking, one can easily be convinced, that **horoscope matching** is not a prerequisite for marriage, for, one would have to get his predetermined partner about whom the horoscope gives definite indications. Further our epics describe several marriages in detail but we do **not** find any matching of horoscopes. Definitely, matching of horoscopes in all probability would have come into practice at a much later period. Also we have to note that Paraasara **Hoara** Sasthraa, Bruhajjathaka of Varaahamihira, Jaathaka Sathya acharyeeyam and even Phaladeepika of Matraeswara do not **dis**cuss the present-day methods of Astrological matching of horoscopes. But they have all discussed in detail the indications one gets from **the** horoscope about one's partner. However, it must be remembered that planets only 'indicate' the **possibilities** and they do not 'compel'. Thus, it would be desirable to know the attitudes, **inter-**ests and other aspects of the partner before we **choose** the partner. Also if one has to **select** the most suitable partner from a few **cases** then Astrology comes to **our aid**. Two lives are being merged into one by marriage. The life of each of the couple should influence the life of the other. And so, a difficult period in the life of one **may be** 'compensated' to some extent **by the** soothing influence of the planets in the horoscope of the partner. Many who approach Astrology

with national views in the horoscope of the partner. Many who approach Astrology with national views infer that 'matching' of horoscope has been a contribution of the Greeks.

The important Astrological works on the basis of which matching is practised nowadays are 'Prasna Maarga' (the celebrated work of Kerala, written by an anonymous author who belongs to Edakkaad near Telhcherry), Jaathakaadesa of Pudumana Choemaathiri about 300 years age and a number of well known works on Mubhoortha like Vidyaamaadhaaveeyam, apart from Bruhajjaathakam and other basic works. The origin of matching, essentially based on the Moon-sign, is described by Yavanajaathaka which is most probably of Greek origin.

In this unit we would treat the subject only in an elementary way and in brief. Those who want to learn more completely, are advised to refer to the original works, or any of the large number of books dealing with 'matching', available in several languages. Being the most common need, every Astrologer must be well-acquainted with the principles of matching.

Judgement of compatibility of horoscopes is done by deciding Astrologically the mental compatibility, compatibility with respect to the Dasa and Apahaara sequences, compatibility with respect to long life, compatibility with respect to Santhaana-bhaagya, compatibility with respect to the maleficities (Paapa-saanya) and above all by identifying the 'relations' between the horoscopes (Praaptham). For each 'doshaas' or malificities in each of the horoscope of couple, there must be a proper compensation in the other. Thus judging the compatibility is not very easy and it requires a very vast knowledge of Astrology, and also intuition and skill.

. It is important that one can reach correct conclusion only if the longitudes of houses and planets are available and not merely the planetary distribution in the signs. Quite often the Astrologer gets only the sign wise distribution and some times the Navaamsa chart also, but not the longitudes. This makes the problem more difficult. Hence, it is advised that alongwith the systematic judgement on compatibility of horoscopes, the wise Astrologer must investigate the matching by careful observation of omens at the time in question and also by the horary techniques (prasna) (outlined later). Otherwise the conclusions may not be accurate. The time at which the compatibility is tested is very important and that itself would reveal the compatibility or otherwise. To a wise and devoted Astrologer, nature would definitely reveal the future through omens-Nimithaas and he has to observe all the omens with serious devo-

tion. The words of such an Astrologer will never become false.

It is a common practice to judge the choice of a horoscope, for marriage, by the compatibility with respect to a). **Raasi** [that is the **Moon-sign**], b). **Raasy adhipa** [lord of Moon-sign], c). **Vasya** [mutual attraction], d). **Maahaendra**, e). **Gana** [group], f). **Yoani** [gender of star], g). **Dina** [day], h). **Sthree-deergha** [stellar distance], i). **Rajju**, j). **Vaедha**, k). **Dasaa sandhi** [conjunction of dasaas], l). **Paapa saamyā and m). Relationship [praaptham]**, between the horoscopes are several. These other tests of compatibility but the above criteria are the main ones. Most of the above criteria are based upon the birth star that is the constellation in which Moon is posited in the birth chart. This is not surprising because Moon is the **significator** of mind [Mana, **Kaaraka**] and a successful marriage requires mental compatibility.

1. Compatibility of Janmaraasi (Moon-signs)

Count from the **Mo on-sign** of the 'bride', upto the Moon-sign of the **groom**. If it is 7, 8, 9, 10, 11 or 12 there is compatibility. If the birth-star is different, then same Moon-sign for both horoscopes also is acceptable. According to a few, the forth and also eighth signs are of medium agreeability.

*Sthreejanmarkshaat saptamaraasaa-vaekaadasae cha
dasamae cha*

Jaathoa nara: subha: syaat

Dwaadasa navamaashtamaeshuchaapi subha:

Nakshathrasya thu bhaedae

Susubha: syaat pratthamaraasijaschaapi.

[**Jaathaka daesaa XIV, 3 & 4**].

2. Compatibility of the Raasyadhipas (Moon Sign Lords)

The lords of the Moon-signs of the two horoscopes must be the same or be friendly to each other. If not there is **no** compatibility. But here the planetary friendship is decided by a rule different from the one that we have already learned. This relationship has been given in Bruhajjathaka as the opinion of a few.

Jeevoa, Jeevabudhow, Sithaenduthanayow

Vyarkaa, Vibhoojaa kramat

Veenduarka, Vikujaenduinaaschaasuhurda:

Kaashaanchidaevam matham'.

[Bruhajjathakam]

Planet	Friendly Planets	Learnt Earlier
Sun	Jupiter	Moon, Mars, Jupiter
Moon	Jupiter, Mercury	Sun, Mercury
Mars	Venus, Mercury	Sun, Moon, Jupiter
Mercury	All except Sun	Sun, Venus
Jupiter	All except Mars	Sun, Moon, Mars
Venus	All except Moon & Sun	Saturn, Mercury
Saturn	All except Mars; Moon & Sun	Venus, Mercury:

The friendship between planets is easily understandable from the **above** table.

3. **asya [Mutual Attraction]**

For each sign certain other signs are 'attractive'. Hence, it is highly compatible if the Moon-sign of each person is the Vasyaraasi (**attraction-sign**) of the Moon-sign of the other. The attraction signs are given in the following table.

Signs	Attraction-Sign
Maesha	Vrischika, Simha
Vrishabha	Kataka, Thula
Mithuna	Kanya
Simha	Mithuna, Meena
Thula	Makara, Kanya
Vrischika	Kataka
Dhanus	Meena
Makara	Kumbha, Maesha
Kumbha	Maesha
Meena	Makara

*Vrischika-Simhow, Karkata-jookow,
Kanyaatha, Koarpichaapaahwow.
Thouli-sthrutheeya-meenow,
Mruga-Kanyae, Karkatoatha, Meenaakhya:
Ghata-maeshaavatha, Maeshoa,
Mruga; ithi vasyaa: Kramaadajaadeenam
Anyaendvoar-vasyarkshae
Swajanma-Subhadam bhavaedaya vasya:
[Jaathakaadesam, XIV, 10-11.*

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UNIT 74 : ..

4. Maahaendra Compatibility

'Sthreejammarksha thrithayaal
Chathurtha-dik-sapthamaeshuatharkshaeshu
Jaatha: Subhakrut purushoa
Maahaendraakhya, Prakeerihithaschaivam.
[JaathakaadaesanXIV, 12]

The birth-star proper and the 10th and 19th from it are collectively called the birth-star-triads. If the birth star of the groom happens to be the 4th, 7th or 10th from either the birth-star or one of its triads of the bride, there is special compatibility called 'Mahaendra'. For example, if the asterism in the female horoscope be Krithika, Uthra and **Utaraashaadha**. From one of these the 4th, 7th and 10th stars, if it happens to be the birth star of the **male**; it is said to be compatible with respect to 'Mahaendra' criterion.

5. Gana Compatibility [group agreement]

Stars have been classified into three groups called 'Ganaas' Daeva gaaa, Maanusha gana and Asura gana as follows:

Daeva gana- Aswini, **Mrugaseersha**, Punarvasu, Pushya, Hastha, Swaathy, Anuraadha, **Sraavana**, Raevathi.

Manushaya gana- Bharani, Rohini, Aardra, Poorvaphalguni, Uthra, Poorvaashaadha, Uthraashaadha, Poorvaproashatapada, **Uthraproashtapada**.

Asura gana- Krithika, **Aaslaesha**, Magha, Cbithra, **Visaakha**, Jyeshta, **Moola**, Sravishta, Sathabhishak.

Both the male and female must have the asterisms belonging to the same group for maximum compatibility. But for a male born in a Deva gana star a female with a Manushya gana star is also acceptable. For a daeva gana the Asuragana is not compatible. Other combinations are not desirable.

6. Yoani. (gender) Compatibility

Asterisms have also been classified into two Yoanis Purusha Yoani (male) and Sthree Yoani (female)..

When the male is born in a male-star and the female in a female-star compatibility is **maximum**. When both are born in female-star compatibility is medium. Other possibilities are undesirable.

Male-stars*-Aswini, Bharani, Pushya, Aaslesha, Magha, Uthra, **Swaathy**, Visaakha, **Jyeshtha**, Moola, Poorvaashaadha, Uthraashaadha, Sraavana, **Poorvaproashtapada**.

Others are female-stars.

7. Dina Compatibility

Generally, the 3rd, 5th and 7th stars counted from the birth-star of the female or from the 10th birth star or from the 19th of birth star are forbidden as the **asetrism** of the male. That is male born in the 3rd, 5th or 7th star from birth-star-triad of the female is generally incompatible. But there are certain paadas **birth-star-triad** of the female is generally incompatible. But there are certain paadas of the 3rd, 5th and 7th from the 2nd and 3rd of the **triad**, which can be accepted.

(This table is worked out in the Astrological tables prepared by Prof: **N.E.Muthuswamy**).

8. Sthree-deergha Compatibility

The star of the male should be the 14th or beyond when counted from the star of the female, for compatibility. The longer the distance the better the compatibility.

i). Rajju

Arrange the stars in three columns as given below:

I	II	III
Aswini	Bharani	Krithika
Aardra	Mrugaseersha	Roahini
Punarvasu	Pushya	Aaslaesha
Uthra	Poorvaphalguni	Magha
Hastha	Chithra	Swaathy
Jyeashta	Anuradha	Visaakha
Moola	Poorvaashadha	Utharaashadha
Sathabhishak	Sravishta	Sraavana
Poorvaproashtapada	Uthraprorshtapada	Revathi

The middle group, II, are the asterisms governed by Venus, Saturn and Mars. This column is the Madhyama-Rajju (middle-string). Generally if the asterisms of both the male and female fall in the same Rajju (String or Column) it is not considered to be desirable. Particularly, when both the stars fall in the middle-string, the case has to be rejected. It is said to be forbidden account of **Madhyama-Rajju-Doasha**. However, as indicated by the arrows in the above table if the stars are differently oriented (one in Aaroahi or right headed and the other in Avaroahi or left headed rows) some

people **accept** the case,

9.Vaedha

Certain pair of stars are said to be in mutual **vaedha** and hence are not **compatible**. These are given below:

Aswini	and	Jyeshta
Bharani	and	Anuraadha
Sravana	and	Aardra
Visaakha	and	Krithika
Swaathi	and	Roahini
Moola	and	Aaslaesha
Magha	and	Revathi
Pusya	and	Poorvashaadha
Punarvasu	and	Uthraashaadha
Uthraproshatapada	and	Poorvapahlguni
Hasta	and	Sathabhishak
Poorvaproashtapada	and	Uthra
Mrugasheersha, Chithraand		Stravishta.

All the above pairs and the last set of three are mutually in Vaedha. Thus a Visaakha male is in compatible with a Krithika female and vice versa. Mrigaseersha male is incompatible with both **Chirthra-females** and Stravishta female. etc.

There is yet another Vaedha Known as Panchavarga Vaedha

I	II	III	IV	V
Aswini	Bharani	Krithika ,	Rohini	Mruga seersha
Magha	Poorva phalguni	Uthra	Hastha	Chithra
Moola	Proov ashadha	Uthraashadha	Sravana	Stravisht
Aaslesha	Pushya	Punarvasu	Aardra	
Jyaeshta	Anura dha	Visakha	Swathy	
Raevathy	Uthrapro shtapad	Poorvapro ashtapada	Sathbhishak.	

The male and female stars should not belong to the same set (Varga).

Rajju and Vaedha are considered to be very powerful and should not be over looked at all, because these '**doashaas**' are said to destroy all other compatibility.

Aekoapi doashoa Vaedhaakhyoa

Gunaan hanthi bahoonapi

Thasmad-vivarjayaed-vaedham

Madhyarajjuscha thatthsama:

* *[Jaathakaadesam:XIV 40]*

Similarly counting from the Nakshathra-paada of the female, if the 88th one or 108th one it is to be discarded.

UNIT - 75

10. Dasaasandhi

The end of a Dasa and the beginning of the next Dasa is called Dasaasandhi. In each horoscope, one can easily calculate the dates for each Dasaasandhi from the date of birth and the balance of starting Dasa. Dasaasandhi in the female and male horoscopes must be well distanced by a **minimum** of about an year or more. Sometimes a six-month distance is said to be sufficient.

Similarly the same Dasa should not be running in both the horoscopes in the same Period. This is known as Samadasaadoasham.

11. Paapasaamya

It is said that if there are maleficities in one horoscope, there should be an equivalent **maleficity** in the partner's horoscope, and then the maleficities are **believed** to be cancelled. Usually the maleficities causing harm to the spouse are taken into consideration.

Thus a natural malefic in the 1st, 2nd, 4th, 7th, 8th and 12th houses is treated as one unit of maleficity. A malefic in one of the above houses counted from the Ascendent one unit. A malefic in one of the above houses from the Moon-sign is given three-quarter (3/4) units of maleficity. **Each** malefic in the above houses counted from the Venus-Sign (Venus is the significator of marriage) is given half a unit of maleficity. On this rate the maleficity is estimated quantitatively for both horoscopes. The quantity of maleficity in one horoscope must be **compensated** by a similar one in the other horoscope. In other words, it is not enough that the total number of units of maleficity be equal. A malefic in the 8th and 7th house of the female is compensated by a malefic in the 7th house of the male. **The** 8th house represents the Mangalyasthaana in female horoscope. Maleficity caused by Mars is usually treated as most important in horoscope matching. It requires extreme skill and knowledge for judging Paapasaamya.

You are therefore advised to look up the details in the well-known books on matching before trying to practise the method.

12.Divine Relation (Praaptham)

There must be definite relations between the Moon-signs. Ascendants and the Venus signs of the two horoscopes; which agree with each other. Only such 'related' pairs of horoscopes must be recommended. Such relations when strong indicate high possibility of their union.

The sign in which the 7th lord is posited, the sign in which the 7th lord is posited in the Navaamsa, the sign of exaltation or the sign of debilitation of the 7th lord, the sign in which Venus is posited, the 7th sign from the Venus sign, the sign in which Moon is posited in Dwadasaamsa and the 5th and 9th from it, if one of the above signs in one horoscope becomes the Moon sign in the other it is auspicious and it is said that there is relation.

Similarly find the sum of the longitudes of the lord of Ascendant and of Venus and sum of the longitudes of Ascendant lord and of the lord of the 7th house. The stars corresponding to these sums or the star in which the 7th lord is posited or the star in which planets aspecting the seventh house are posited, would be the birth-star of the spouse.

There are several indications like these which reveal relationships.

However, the Astrologer as well as the parents should keep in mind that even if there is no compatibility between the horoscopes judged from the routine dictums, the intelligent person should marry the girl with whom he is in love. The author of Prasnamaarga after describing 23 compatibilities and various ways of choosing a bride (or bridegroom) postulates thus:

'yasyaam mana: samaasaktham

Thaamaeva vivahaeth-budha:

Sarvaanuguna bhamgaepi:

Manoanugunathaadhikaa'.

*

{PrasnamaargcXXI, 67}

(The wise man must marry the girl with whom he has fallen in love, mental affinity is much more important, even when other compatibilities are not there).

P.S*: What has been given in this unit is only a very general outline of 'matching'. For better knowledge of the subject you are advised to refer to the authoritative works such as parsna marga, Jaathakaadaesa, Bruhajjathaka, Phaladeepika etc..

Muhoortha

Unit 76

We have heard the proverb, 'well begun is half done'. Yes a good and effective start is essential for the fruitfulness and success of any action. **Astrologically**, too this is true. Any action **when** done at the proper time becomes fruitful and when done in the wrong time would not be meeting **with** success or would have to face **hurdles**. Therefore one must be able to prescribe the suitable 'time' for each action and it is called the **Muhoortha**.

Election of the proper Muhoortha is based upon the following guide lines.

- 1.It should not be inauspicious generally.

- 2.It should not be inauspicious with respect to the person concerned.

- 3.It should be as far as possible auspicious and fruitful,

Planetary positions would indicate the 'doashaas' (inauspicious) as well as the '**gunaas**' (auspicious) of each period. Fundamentally, the time elected must be free from what are called Nithya -doashaas or general maleficities.

Some Important Nithya-Doashaas

There are a very large number of time doashaas described in classical works on **Muthoortha**, such as **Maadhavēyam**, **Muhoorthapadavi**, **Kaalaprakaasika**, **Bruhaddaivajnanarjanam**, **Prasnamaarga**, **Muhoorthaganapathi** and others. In fact it is extremely difficult to get a **Muhoortha** free from all defects. So in modern busy world, only the important doashaas are avoided, **if** at all one decides to elect an auspicious **time**. A few important time doashaas are described below in brief.

a). **Meteor**, Earthquake, Comet : When a meteor falls on the earth or when an earthquake is felt or when a comet is seen rising three days from that time are forbidden for all auspicious functions.

b). **Eclipses** : Three days from solar and lunar eclipses are to be avoided for auspicious functions. However, the daytime preceding a lunar eclipse need not be avoided.

c). **Gulikoadaya Raasi** : Each day, as we have already learned, is divided into 12 signs **according** to the sign situated in the eastern horizon. We have also learned to calculate the rising moment of **Gulika** (**Maandi**). **If** the rising time of **Gulika** (**26th Ghati** on Sunday day-time after Sunrise for a **30 Ghati-day** and so on) fall in a particular sign, that has to be avoided. However, the period in the **Gulika-sign** after the rise may be **accepted**.

d). **Moon** in **6, 8, 12** : Those raasis of any day from which the Moon is posited in the 6th, 8th or 12th signs must be avoided. **That** is, the Moon should not be posited in 6th, 8th and 12th of the signs (**Raasi**) elected.

e). **Signs** aspected, occupied or released by malefics : In election of time, **Kethu** is ignored, **Sun**, **Mars**, **Raahu** and **Saturn** are treated as malefics. Some authorities treat weak Moon also a malefic. The sign (**Raasi**, **Lagna**) elected should not be aspected by malefics, should not be occupied by malefics and should not be just

crossed by malefics. When a malefic has transited a sign and until a benefic occupies that sign it is to be avoided.

f). Sandhyaas : These are the junctions of periods such as between day and night, midday and midnight. It is usual to avoid 6 Ghatis before Sunrise, two Ghatis after Sunset, and 10 Vighati at midday and midnight.

g). Gandaantha : These are the junctions between three pairs of stars, **Revathi-Aswini, Aaslaesha-Magha** and **Jyaeshta-Moola**. The last quarter (Paada) of Raevathi and the first quarter of Aswini is said to be the period of **gandaantha**. Similarly for the other pairs This is **Nakshatra-gandaantha**. There are other **gandaanthaas** also.

h). Ushnasikha : In the duration of each star there are specific periods designed as Ushnasikha and these are to be avoided. These periods are usually tabulated in Panchaangaas.

i). Visha : Like Ushnasikha each star has a specific portion called **Visha**, which are also to be avoided. [Refer to some standard Panchaanga].

j). Sthira-Karanaas : Half of a **Thithi** is called a **Karana** and there is a particular order in which the Karanaas change, depending upon the Thithi and whether it is the first half or second half of the Thithi. From the second half of the Prathama (Prathipada) of the bright Paksha Karanaas are named repeatedly as Simha, Vyaaghra, Varaaha, **Khara**, Gaja, Surabhi and Vishti in cycles till the first half of **Krishna-paksha-Chathur-dasi**. So the above set of names repeat 8 times. These are called **Chara-karanaas** as they repeat during a lunar cycle. From the second half of Krishna=**chathurdasi** follow a set of 4 non-repeating Karanaas called Sthira-karanaas. These are in the order, Sakuni (a nocturnal bird), Chathushpaath (quadruped), Snake and worm (**Kimshughna**).

The last four Karanaas are called Sthira-karnaas and are not auspicious.

k). Vishti, Riktha, Ashtami : In the Karanaas Vishti must be avoided.

Among the thithis, **chathurthi, Navami** and **Chathurdasi** are called 'Riktha' collectively and are not auspicious.

Similarly Ashtami is said to be inauspicious.

i). Laata, Vaidhrutha, Aekaargala, Saarpa-masthaka etc : These are all maleficities which are to be obtained by astrological Calculation and are usually given in Panchaangaas.

m). Sign aspected by Venus : Though Venus is a benefic, the Raasi aspected by Venus is to be avoided.

UNIT -77

In Pachaangaas usually auspicious Muthoorthas would be given for various functions. And these times would be free from the Nithyadoashaas.

Baalaanna-varjya-thaaraas: These are the asterisms which are not suitable for the first rice-feeding of the child. These are generally to be avoided for all auspicious functions. The forbidden stars are given below:

Jyaeshta, **Aardra**, Bharani, Krithika, Aaslaesha, Magha, Poorvaphalguni, Poorvaashaadha, **Poorvaproasutapada**, Visaakha, Moola.

Thyaajyagana: According to Maadhaweeyam the following are to be avoided for *all* auspicious functions.

- a). Baalaanna-Varjya stars as given above. •
- b). The dark fortnight (Krishna paksha)
- c). Chidra thithis-Chathurthi, **Navami**, Chathudasi, Shashti, Ashtami and dwaadasi.
- d). The weak-days of malefics (Sunday, Tuesday, Saturday)
- e). The signs of malefics
- f). The **Kaala-hoaraas** of malefics.

1\12 of a day or night is called a **Kaala-hoara** that is each hour (of a 12 hour day or night) is a **Kaala-hoara**. And each Kaala-hoara is ruled by one of the seven planets. The first hour of any weak-day is ruled by the **planet** of that day. (Sun for Sunday, **Moon** for Monday and so on). The next hoara is ruled by the lord of the 6th day, the next hoara by the lord of the 6th day from the previous hoara lord's *day* and so on. At night the week-lord of the 5th weekday is the first lord. The order follows the cycle Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars, Sun, Venus etc.. Note that the order is the same as the increasing order of speed from Saturn to Moon.

Samkranthi (Samkramam): This is the time when the Sun transits from one sign to the next. The exact time of transit would be given in the Pachaangaas. If the transit takes place at daytime that daytime is fully inauspicious and if at night the whole of that night. Usually, it is customary to avoid 1C Ghatis before and 16 Ghatis after transit.

Mruthyuyoaga and Dagdhayoaga: Certain asterisms when they fall on certain week days cause **Mruthyu Yoaga**. Thus the asterism Magha with Sunday, Visaakha with Monday, Aardra with Tuesday, Moola with Wednesday cause Mrutyuyoga. Similarly

the thithis Dwaadasi, Aekaadesi, Panchami, Dwitheeya, Shashty, Ashtami and **Nawami** respectively combines with each week day from Sunday cause Dagdhayoaga. These are also to be avoided.

Shad-doashaas : There is a set of six **doashaas** called **Shad-doashaas**, which are also not desirable for auspicious functions.

Karthrudoashaas r These are not general doashaas but inauspicious for the person performing a function. These are not given in **Panchaangaas** as they cannot be given, for they vary from person to person.

The main **Karthru doashaas** are:

- a). The 11th **Nakshathrapaada** from the paada in which one is born.
- b). The 108th **paada**
- c). The sign 8th **from** the Moon-sign at birth of the person.
- d). The 3rd, 5th and the 7th stars from the birth-star-triads.
- e). The sign 8th from the **Ascendant-sign** at birth.

There are several other doashaas which are described in **Muthoortha-texts**. Again there are several exceptions also (**Apa-vaadai** for each doasha. when the **doasha** would not be harmful.

The day and night are divided into 15 equal parts each of about 2 Ghatis duration. Each is called a **Muhoortha** and each **Muhoortha** is given a specific name. **Certain** **Muhoorthaas** are to be avoided while certain others are said to be beneficial. Just like the malefic yoagaas, there are benefic yoagaas like the **Siddha yoaga** and **Amrutha yoaga**. These are given in **Panchangaas**.

To conclude this unit, it is desirable to remember that classical authorities have described in detail the doashaas to be avoided for each auspicious function, like marriage, when one gets a completely satisfactory time free from all **maleficities**. And certain **Parihaaraas** also have been suggested to ward off the evils caused by various **Muhoortha-defects**. For instance, in order to elect the **Muhoortha** for marriage the astrologers must consider the following :

Krishnapaksha Ashtami and the stars **Moola**, **Mrugaseersha**, **Roohini**, **Magha**, **Swaathy**, **Raevathy**, **Uthra**, **Anuraadha** are suitable for marriage, provided there are no **Karthrudoashaas**. The sign **Maesha** (**Maesha-lagna**). Moon in the lagna, Mars and **Raahu** in the 8th, any planet in the 7th, the latter half of the month **Meena**, the months **Kataka**, **Kanya**, **Kumbha**, **Dhanu** the birth-star of the

bridegroom, the period when there is a planet transiting in the 7th from the Moon-sign of either the bride or the bridegroom etc. are to be avoided. There are a few more forbidden periods. The astrologer should carefully consider all these by reference to authoritative books and prescribe the proper Muhoortha. It is usual to select the Muhoorthaas given in Pachaangaas and then to avoid the time with Karthrudoashaas. Prescription of a Muhoortha is a difficult and important task for a real astrologer.

What has been outlined in this unit is only a very elementary introduction to Muhoortha. You are advised to read important books on the subject, like Maadhavēyam, Muhoorthapadavi and Kaaleprakesike before prescribing a proper Muhoortha.

Goachara [Transit]

UNIT - 78

This branch of Astrology is the prediction on the basis of the transits of the various planets in course of time relative to the Moon-sign of the birth chart of each individual. As each planet transits each sign successively the native would have experiences according to the relative spacing between his native Moon-sign (ie. of the birth-chart) and the individual planets. In transit-analysis the positions of each planet is counted from the Moon sign of the birth chart. And any planet transiting the 11th sign would be beneficial. Sun is favourable when it transits the signs 3, 6 and 10 while Mars and Saturn would give favourable results while transiting the signs 3 and 6. Moon favourable when transiting the signs 1, 3, 6, 7 and 10. Venus is favourable while transiting any sign other than 6, 7 and 10. Transit of Jupiter through the signs 2, 5, 7, 9 and of Mercury through 2, 4, 6, 8 and 10 are also favourable. However, this general rule is applicable only when other planets do not annul the effect by being in certain signs. This cancellation is known as Vaedha'. These general rules are consolidated in the sloka :

*Sarvae laabha-gruhaystthithah; thr-kha-ripushvarkoa;
 asrug-aarkee thri-shat-
 Praapthow; thriyaadyakha manmatthaarishusasee,
 Khaasthiaari-varijyam Bhruhu:
 Dheedharmaastha dhanaeshu vaakpathi, rari-
 Swaashtaambukhastthoa Budha:
 Sraeshtoa janmagruhaad-hi-goacharyvidhowViddhoa na
 Chaeth syaath grahai:*

[Jaathakaadaesa XI]

The effects of each planet in each sign from the radical Moon-sign has been described. These are given below:

Sun

(number denotes the houses)

1. Loss of wealth, travel, disease etc.
2. Loss of wealth
3. Honour, gain of wealth, description of enemies
4. Sorrows due to disease and enemies
5. do
6. Same in 3
7. Disease
8. Same in
9. Heavy sorrow
10. Success and fruition of actions
11. Same as 3
12. Same as 1

Moon

1. Happiness
2. Loss of wealth
3. Success
4. Fear
5. Sorrow
6. Destruction of enemies
7. Comfort
8. Fear
9. Disease
10. Gain of the desired
11. Contentment due to kith and kin and gains
12. Loss of everything.

Mars

Same as that for **Sun** except in 10,
where Mars foretells failure and futility of actions

Mercury

1. Loss of wealth
2. Gain of wealth
3. Fear from enemy
4. Gain of wealth
5. Quarrel with wife, children etc.
6. Success
7. Quarrel
8. Gain of wealth, children
9. Hindrances
10. Happiness
11. Generally good experiences ' . . '
12. Fear from enemies and failure.

Jupiter

1. Sorrows of various origin
2. Gain of wealth
3. Loss of position or shift of position
4. Sorrows from relatives
5. Gain of child, wealth
6. Troubles from enemies
7. Great comforts.
8. Disease
9. Gain of wealth and pleasure
10. Loss of wealth
11. Gain of position
12. Great sorrow.

Venus

1. Enjoyment of all sorts
2. Gain of wealth
3. Comfort, honour, prosperity
4. **Enhanced comfort**, favour from relatives
5. Gain of child
6. Danger
7. **Insult** and other difficulties from women
8. Prosperity
9. Gain of pleasure from women

10. Quarrel
11. Prosperity
12. Gain of wealth, dress

Saturn

1. Sorrows due to diseases
2. Deterioration of comforts and wealth
3. Gain of position, wealth and subordinates
4. Harm to wife, relatives, wealth, comforts
5. Loss of wealth, comforts
6. Destruction of enemies
7. Travel from native place
8. Heavy sorrows
9. Disease, destruction to values, virtues.
10. Poverty
- 11 Gain of wealth
12. Loss of wealth

Generally when Sun, Mars, Jupiter or Saturn are transiting the native **Moon-sign** or the 12 th of the Moon-sign or its 8th, there would be loss of wealth, travel diseases and even, fear of hfe.

It is stated that if any transiting planet is unfavourable, transiting the evil effects can be warded off by Poojas and other functions.

For each planet there are certain signs (counted from the native Moon-sign) which are favourable and for each such favourable position (Called **Goachara-sthaana**) there is a corresponding anti-position called **Vaedha-sthaana**. If a planet is transiting a Goachara-sthaana it indicates benefic effects **only** if the corresponding Vaedha-sthaana is unoccupied. When it is occupied the beneficial planet is said to be under '**check**' or Vaedha. So also a planet indicates unfavourable results when it transits a Vaedha-sthaana, but if the corresponding indicates unfavourable results when it transits a Vaedha-sthaana, but if the corresponding Goachara-sthaana is occupied by another planet the evil effects are checked, and beneficial effects may be obtained, as if the planet were in Goachara.

The Goachara and Vaedha position for each planet are tabulated below;

• Table of the Gochara and Veaddha position for each planet

Sun	Gochara	11	3	10	6						
	Vaedha	5	9	4	12						
Moon	Gochara	7	1	6	11	10	3				
	Vaedha	2	5	12	8	4	9				
Mars	Gochara	3	11	6							
	Vaedha	12	5	9							
Mercury	Gochara	2	4	6	8	10	11				
	Vaedha	5	3	9	1	8	12				
Jupiter	Gochara	2	11	9	5	7					
	Vaedha	12	8	10	4	3					
Venus	Gochara	1	2	3	4	5	8	9	12	11	
	Vaedha	8	7	1	10	9	5	11	6	3	
Saturn	Gochara	3	11	6							
	Vaedha	12	5	9							

Note: There is no Vaedha between Su and Saturn and between Moon and Mercury

Introduction to Prasna (Horary Astrology)

UNIT-79

Prasna is an advanced branch of astrology and it is to be learned only after mastering all the other branches. 'Prasna' is really delving into the depths of unknown with the aid of astrological rules and indications. It is a technique similar to criminal investigation and therefore requires utmost skill as well as knowledge, along with divine intuition. Prasna means a 'question' regarding a problem. The astrologer the Daivajna or diviner is to give the answer to the 'question' raised by the 'customer. In fact the 'Prasna' may be anything such as, 'what has happened to the absconded person' ?, 'was an article lost or missing so when' ?, 'would I get a promotion ? If so when' ?, 'Why am I meeting with several difficulties' ? 'What is the history of this temple' ? and so on. The Daivajna should provide the correct answer to the question, whatever it may be.

Perhaps the most useful and complete work on Prasna is 'Prasna-Maarga' the well known astrological treatise written by a Keralite author. Equally famous books are Prasnaanushaana Padhathi by an unknown author and edited by Prof.N.E. Muthuswami 'Prasna-Tantra' by Neelakanta Kaivajna 'Prasna-jnana' by Pruthuyasas, Bhattoathpala and Shatpanchasa sika by son of Varaahamihira. Many other works are also there in Prasna.

Any one cannot be called a Daivajna.

'Jyothissasthra vidagdhoa

Ganithapatur-vruththavaamscha sathya-vachaa:

Vinayee Vaedaadyaayee

Grahayajanapatuscha bhavathu Daivajna:.

This is how Prasna Marrga defines a diviner (1 15). Daivajna should be and expert in astrology and should be very good in calcu-

lation. He should be of clean habits and must be truthful; he should be humble and should be refreshing the Vaedaas which he learned. He must also be worshipping the planets. Only such a person can be called a Daivajna. The prediction of such a person **would** never be false. Prasnamaarga says (1. 17):

Dasabhaedam Grahaganitham

Jaathakam-avalokya niravasaesham-apim ya:

Kathayathi subham-asubhamvaa

Thasya na mitthyaa bhavaeth Vaanee.

The Daivajna must be well versed in all the Astrological calculations and must be capable of understanding the indications of the celestial objects. In the 29th stanza of the chapter I it is said that the Daivajna who can recite the sole of Bruhajjathaka of Varahamihira and can recall spontaneously any portion of this splendid work and he who has thoroughly learned 'Krishneeya', would be honoured as a 'Daivajna' in any situation. All these underline the importance of both theoretical and practical knowledge of all the aspects of astrology and of a clean and ideal life for a Daivajna. In other words, to be a Daivajna who can correctly handle, 'prasna', is the highest attainment.

Judgment of Horoscope

UNIT - 80

In the former units we have learnt how to find out the longitude of grahas and Bhavas. In the following units we are giving the basic principles of the Judgement of horoscopes which is the most difficult and at the same time the wonderful thrilling and stunning experience of Astrology. By practising this you can make near zero error accurate predictions and also disarm the antagonists of Astrology.

While taking a horoscope for analysis and judgement you have

to make sure that the horoscope is complete in the following aspects.

1. Date, Time and Place of Birth.
2. The Balance Nakshathra Dasa.
3. The Positions of Grahas.
4. The Longitudes of Grahas and Bhavas or at Least. **Lagna sphuta** and Navaamsa.
5. The position of Maandi.

An example is give below. It can be seen that longitudes of Grahaas and Bhavaas (house also) are given **here**. the Bhavas are

VIII 11-5-53 Kethu 10-43-08	IX 12-32-36	X 12-48-34	XI 11-42-21 Moon 6-24-0
VII 10-31-46			XII 10-35-16
VI 10-35-16			Ven 8-46-47 Asc 10-31-46
V 11-42-21 Sat 7-31-26	IV 12-48-34 Jup 4-58-4	III 12-32-36	Sun 7-58-25 Rahu 10-43-08 Mer 13-41-43 Mar 19-11-45 II 11-5-53

marked in **roman** figures like I, II, III etc.

On a close **analysis** the length of the Bhavas can be found out. And it can be realised that.

1. All the Bhavas are not of equal length, while some are below 30 some others are 30 and others are above 30 .

2. The following pairs of Bhavas are of equal length. 1-7, 2-8, 3-9, 4-10, 5-11, 6-12.

3. Some Bhavas occupy two. signs. .

4. Two Bhavas occupy the same sign.

UNIT -81.

The following two tables will give an idea about the duration of Bhavas, their position in each rasi the starting point and end point. Table 2 gives the position of the planets in each Bhava and Rasi. Table 3 gives the general longitudes of signs and the stars positioned in each sign. Table 4 gives the relation of the stars, **their lords** and the position of Bhavas and planets in each star on the basis of longitude. This will appear as a tedious process, but you have to take it easy because by practising a few horoscopes you will master this technique. So don't get bored.

No of the sign	Beginning longitude and sign duration	Ending of the house	Total longitude and of the house
House 1	From Simha 10-31-46	To Kan 11-05-53	30"- 34' 07"
2	Kanya 11"-05-53	Tul 12-32-36	31"- 26' 43"
3	Tula 12-32-36	Vrus 12-48-34	30". 15' 58"
4	Vris 12--48-34	Dhan 11-42-41	29". 54' 07"
5	Dha 11-42-41	Maka 10-35-16	28". 52' 35"
6	Maka 10-35-16	Kuma 10-31-46	29"- 56' 30"
7	Kum 10-3-14-6	Meen 11-05-53.	30"- 34'07"
8	Meen 11-05-53	Maes 12-26-22	31"- 26' 43"
9	Maes 12-26-22	Vrus 12-48-34	30"- 15/ 50"
10	Vrus 12-48-36	Midh 11-42-41	29"- 54' 07"
11	Midh 11-42-46	Rata 10-3516	28". 52' 35"
12	Rata 10-35-16	Simh 10-31-46	29"- 56' 30"

Please Note that:

1. All **Bhavaas** are not of 30 degrees as has been conceived generally. They are of varying degrees.

2. Some are **above** 30 degrees and some are **below** 30 degrees.

3: The length of the following pairs of Bhavas are the same.

1-7, 2-8, 3-9, 4-10, 5-11, 6-12. . . .

Now let us analyse the longitudes of the planets and find out in which Bhavas (houses) each planet is posited. Here also please note that though planet may be posited in one Rasi (sign) it will not be in the two Bhavas occupying the same Raasi. Peruse the following table (Horoscope is given overlier).

Planet (Bhava)	Longitude	No. of House where the planet is posited	The sign where the planet is posited
Ravi	07-56-25	01	Kanya.
Chan	06-24-00	10	Midhuna
Kuja	19-11-45	02	Kanya
Budh	13-41-43	02	Kanya
Guru	04-58-04	03	Vruschika
Sukr	06-46-47	12	Simha
Sani	07-35-25	04	Dhanu
Rahu	10-43-08	01	Kanya
Ketu	10-43-08	07	Meena
Lagn	10-31-46	x	Simha

Here please note the difference of the position of planets and compare and contrast with the positions in horoscopes where the longitudes and cusps of planets and Bhavaas are not usually given. So without longitude considering the Simha Raasi as Lagna the wrong conclusion one will make from the above horoscope will be as follows.

Sun	in 2nd house	Venus	in 1st house
Moon	in 11th house	Saturn	in 5th house
Mars	in 2nd house	Rahu	in 2nd house
Jupiter	in 4th house	Kethu	in 8th house.

It need not be said that the judgment is sure to err on the basis of the above misconceived relation between the planet and the houses.

UNIT -. 82

Now we have to find the relation of the planets and houses between the Stars that is in which star the planets and Bhavaas are posited. This can be found out from the longitudes of the planets and Bhavaas given in the horoscope.

The following is a general table with the help of which you can find out the longitude of each star and its lord in the natural zodiac and this will help to locate the position of each planet and Bhava on the basis of their longitude in each horoscope. The name of the star lord is given in the bracket.

Raasi, stars in each Raasi, Star Lords, Star **longitudes**.

<p>2</p> <p>Revathy (Mercury) 16°40'-30°</p> <p>Uthrabhadra (Saturn) 3°20'-16°40'</p> <p>Poorvabhadra.4 (Jupiter) 0°-3°20'</p>	<p>1</p> <p>Aswathi (Kethu) 0°-13°20'</p> <p>Bharani (Venus) 13°20'-26°40'</p> <p>Karthika ^{v4} (Sun) 26°40'-30°</p>	<p>2</p> <p>Karthika % (Sun) 0°-10°</p> <p>Rohini (Moon) 10°-23°20'</p> <p>Mrigseersha (Mars) 23°20'-30°</p>	<p>3</p> <p>Mrigseersha (Mars) 0°-6°40'</p> <p>Antra (Rahu) 6°40'--20°</p> <p>Punarvasu '/ (Jupiter) 20°-30°</p>
<p>11</p> <p>Poorvabhadra ^{v4} (Jupiter) 20°-30°</p> <p>Sathabhishak (Rahu) 6°40'-20°</p> <p>Sravishta (Mars)</p>			<p>4</p> <p>Punarvasu ^{v4} (Jupiter) 0°-3°20'</p> <p>Pushya (Saturn) 3°20'-16°40'</p> <p>Aslesha (Mercury) 16°40'-30°</p>
<p>10</p> <p>Sravishta (Mars) 23°20'-30°</p> <p>Sravana (Moon) 10°-23°20'•</p> <p>Uthrada ^{v4} (Sun) 0°-10°</p>			<p>5</p> <p>Maka (Kethu) 0°-13°20'</p> <p>Poorva (Venus) 13°20'-26°40'</p> <p>Uthra ^{v4} (Sun) 26°40'-30</p>
<p>9</p> <p>Moo la (Meth u) 0°-13°20'</p> <p>Poorada (Venus) 13°20'-26°40'</p> <p>Uthrada ^{v4} (Sun) 26°40'-30°</p>	<p>8</p> <p>Visakha ^{v4} (Jupiter) 0°-3°20'</p> <p>Anuradha (Saturn) 3°20'-16°40'</p> <p>Jyeshta (Mercury) 16°40'-30°</p>	<p>7</p> <p>Chitra '/ (Mars) 0°-6°40'</p> <p>Swathi (Rahu) 6°40'-20°</p> <p>Visakha ^{v4} (Jupiter) 20°-30°</p>	<p>6</p> <p>Uthra % (Sun) 0°-10°</p> <p>Hastha (Moon) 10°-23°20'</p> <p>Chitra (Mars) 23°20'-30°</p>

On the basis of the above table the learner may prepare a table indicating the mutual relations of the Bhavas stars and star-lords in the example Horoscope and compare their table with the following table.

House No	Longi- tude	Rasi	Bhava lord Lord of Rasi in which posited	Star in which posited	planets in the bhava	planets aspecting the bhava
1.10-31-46	Simha	Sun	Maka	Kotu	Sn, Rah	-
2.11-05-53	Kanva	Mor	Ilaota	Moon	Mor, Mar	Sat
3.12-32-36	Tula	VEN	Swat hi	Rahn	Jupi	-
4.12-48-34	Vris	Mars	Anuralha	Sat	Saturn	
5.11-42-21	Dhanu	Jup	Moo In	Ket	-	Mn
6.10-35-16	Makar	Sat	Sravana	Moon		
7.10-31-46	Kum	Sat	Sathahhi	Rahu	Kethu	Sat, Ven
8.11-05-57	Meen	Jup	Uthara	Sat		Sn, Mar
			Rho Ire			
9.12-32-36	Maes	Mars	Aswathi	Ket	-	Mar
10.12-48-34	Vrush	Ven	Rohl	Moon	Moon	-
11.11-42-21	Midh	Mor	Arra	Rahu	-	Sat
12.10-35-16	Kata	Moon	Push'n	Sat	Vou	Jup

The learners are advised to prepare tables like this for a few more horoscopes.

First Steps of Judgment, Interprtation and Prediction

UNIT - 83

As you already know the only available tool with the Astrologer facilitating prediction is a piece of paper where the positions of the planets and Bhavaas are marked from which the Astrologer

will have to construct a big edifice, ie. the **past**, present and future experiences of the inquisitive, **at** the same time very critical client. In case the Astrologer goes astray the client will the sole science of Astrology as superstition or pseudo science. So the Astrologer will have to handle the case most cautiously and **carefully**.

Usually the planets **indicate** the results.

1. **According** to their connection with the house -Viz as lords, occupant, **aspects**, lords of **stars** occupied by the Bhavas and planets.

2. **According** to their **Karakathva** (signification)

The behaviour of conferring the results by the planets will be sometimes favourable (benefic) and at other **times** unfavourable (malefic). This benefic or **malefic nature** of the planets is to be decided in two ways:

1. By the natural beneficity and natural **maleficity**.

2: **By** the position of the planets in each horoscope.

Natural Benefic Planets

1. Among the planets the Jupiter and Venus **are** considered **the** most natural benefic (**Naisargika Subhagraha**) planets. But these **shubhagrahas** also behave as malefics (Papas) when they are badly placed in the Horoscope which will be explained later.

2. The Moon is benefic from the 8th day of Suklapaksha till the 7th day of **Krishnapaksha**.

3. The Mercury is considered benefic when in the horoscope he is in association with benefics and is considered malefic when he is in association with malefics.

4. The Sun, Mars, Saturn, Rahu, Kethu, **weak** Moon and malefic associated Mercury are natural malefics (**Papas**). These natural malefics also become benefics according to their position in each horoscope.

This is the starting point of prediction. When a planet is benefic for a native he gives good results of the **bhavas** (in a horoscope) in which the planet is posited, of which he is the lord, and **which** bhava is aspected by **him**.

On the other hand the malefic planet confers **the bad** results of the bhavas on which he is posited, of which he is the lord and which bhava **he aspects**

The following planetary positions may be **perused**.

Raahu			Saturn
			Asc, Mer Jupiter
Venus Moon			Mar
			Sun Kethu

Here the Lagna (Ascendant) Falls in Kataka (cancer) in which two benefic planets (natural benefics) are posited. Further two natural benefic planets Venus and Moon are **aspecting** also the ascendent (here since the Moon is away from Sun he is natural benefic). Further the natural malefic planets like Ravi, Mars, Saturn, Rahu, Kethu are not aspecting Lagna. So it is to be safely adjudged that the experiences indicated by lagna will be good for the native and these good experience will be experienced during the periods and subperiods (Dasa and Apahara) of the planets connected with the Lagna Bhava -in this horoscope- Mercury, Jupiter, Venus & Moon.

Had the lagna (ascendant) been associated with or aspected by some malefic planets the native would have had bad aspects of the experiences assigned to ascendant (please refer to the former units).

To facilitate **systematic** comprehension the basic principles of judgment of Horoscope are enumerated as follows.

Natural benefic planets **Viz.** Guru, Sukra and benefic associated Budha and strong Moon during their periods and sub periods confer good results on the Native of relevant Bhavas, (Houses) (in the Horoscope) in which they are posited of which they are the lords and that bhava (house) which is **aspected** by them.

2. **Natural** malefics **Viz.** Sun, Mars Saturn, Rahu, Kethu, weak Moon and malefic associated Mercury confer bad results of those bhavas in which they are posited, of which they are the lords and which is aspected by them.

3. **In** short the experience for the native of a particular bhava **in** his horoscope -say 4th bhava which indicates mother, education, house, vehicle, mental peace **etc.**- **will** be pleasant if the 4th Bhava is occupied, owned or aspected by a **natural** benefic.

4. On the contrary, in a horoscope, if 4th house is occupied

owned or aspected by a natural benefic planet the native will experience bad results in the spheres of mother, education vehicle, mental peace, house etc.

Lords of houses

UNIT - 84

Planets conferring or indicating experiences as Lords of Houses Rules regarding.

5. The planets owning the ascendant (lagnaadhipathi) whether natural malefic or benefic will always confer favourable results of his significations.

6. The Lords of Trines (5-9) (Thrikonadhipathi) whether a benefic or malefic will confer good results.

7. The benefic lords of the quadrant houses 4, 7, 10 (Kendra) will not confer good results (some opine that they confer bad results).

8. The malefic lords of the quadrant houses (4, 7, 10) will not confer bad results (some hold the view that they confer good results).

9. The lords of the houses 3, 6, 11 confer bad results.

10. The lord of the 8th house always confers bad results (Sun and Moon are the exceptions to this rule). The Saturn in the case of longevity indicated by the 8th house will not affect longevity. The Mars for Maesha ascendant as lord of 8th house and the Venus for Tula Ascendant as lord of 8th house will not affect the 8th house.

11. Generally the lords of the houses 2 and 12 are neutral. But if they have the lordship of another bad house say. 3, 6, 8, 11 or in the company of the lords 2, 6, 8, 12 they give bad results.

12. Good results can be expected if:

The lords of trine and quadrant exchange houses.

The lords of trine and quadrant occupy either house.

Either of the lords of the Trine or quadrant occupy either of the houses or be aspected by one.

Both the lords of the Trine and quadrant have mutual aspect,

The results due to occupation and aspect of the planets

If a natural benefic occupies or aspects a Bhava (house) good results of that Bhaava will be experienced during the period of that planet.

If a natural malefic occupies or aspects a Bhaava bad effects of that Bhaava will be experienced.

If a planet happens to be the lord of both the trine and quadrant and occupies a trine or quadrant house he will confer good results of those Bhaavas (houses),

		Asc	
			Asc
	Jupiter Mars		Saturn Mercury

	Sat, Mer 3:5		1:5	
4:6		2:4		12:3
	Jupiter Mars 5:7		6:3	
6:3		8:10		10:4
	7:4		5:1	

Here for Taurus ascendant Saturn is the lord of trine (9) and quadrant (10). If he **combines** with another trine lord (5) Mercury, he will confer good results. The case of Jupiter and Mars for cancer ascendant is also is the same.

UNIT - 85

The lords of trines and quadrants will get associated in the following ways, ie. as lords of 1-4, 1-7, 1-10, 5-4, 5-7, 5-9, 5-10, 9-4, 9-7, 9-10, 1-9, 1-5, 4-7, 4-10, 7-10.

The following **lagnas** are having the planets mentioned against as **trine-quadrant** lords.

Mesha-	nil
Vrush-	Sat (9,10)
Mithu-	Mercury (1,1)
Kata-	Mars (5,10)
Simh-	Mars(4,9)
Kanya-	Mercury (1,10)
Tula-	Sat (4,5)
Dhan-	Jup (1-4)
Maka-	Ven(5-10)
Kum-	Veh (9-4)

Meen-

Jup (1-10).

16 Rahu and Kethu are natural malefics But they usually behave as agents of

a). The lord of the sign they occupy, ie. if the lord is benefic they will give good result of that Bhava and if the lord is malefic they give bad results.

b). If the Rahu and Kethu are aspected by bad planets they confer bad results and vice versa.

c). If they are associated with malefic planets they give bad results and vice versa.

On this basis if Rahu and Kethu occupy Trine they are benefic, if occupy, 3, 6, 8, 11 malefics and if occupy 2, 7 marakas.

d). If Rahu or Kethu occupy a Trine or a quadrant and associate with the lords of a Trine or quadrant they confer good results

			Asc Jupiter
Venus			Kethu
Sun Rahu			Saturn
Mercury		Mars Moon	

Kethu					
Saturn	4	Jupiter	2		
5		3		1	
Mars Moon	6	Mercury	12	Venus	
7		8		11	
			Sun Rahu	10	

In this case Rahu occupies the 8th house which is a bad house. Further he occupies the 6th house from the lord of the 8th house (Sani). so he will act as the agent of the lord of 8th (longevity) and inflict bad result of the 8th bhava, (death or agony tantamount to death).

17. If a house (Bhaava) is occupied by the lords of the houses 6, 8, 12 the bad effects of that Bhaava will be experienced during the periods and sub periods (Dasa and Apahara) of that planet.

18. If in a horoscope a planet occupies the houses 6, 8, 12 that planet loses its beneficity and the house owned by that planet and the planets associated with it and their houses and the houses aspected by that planet lose their strength and only bad results are to be experienced.

		Sun Mercury	Asc
			Venus
Saturn	Moon Jupiter		Mars

Venus		Sun Mercury	
4		2	
5	Mars	3	1
		Saturn	12
6		8	
7	Moon Jupiter		11

In the horoscope Mars the lord of the 6th occupies the 4th house and aspects the 10th and 11th houses. Saturn the lord of the 8th house, ascendant and 4th house. The lord of 12th Venus occupies the 2nd house and aspects the 8th house. Further Jupiter and Moon occupy the 6th house and aspect the 12th house and the Sun and Mercury occupying it. So the results will be:

a). During the period of Mars the native will have experience in the spheres of 6th house-service, diseases, enemies, quarrels, debts, thieves, fire, blames, griefs, loss of honour, urinary diseases etc.

b). The spheres of 4th house also will be badly affected during the periods of Mars Viz, Mother, house, vehicles, mental peace, education, relatives, house, nephew, maternal uncle, false allegations, mother's relatives, savings, residence etc.

c) The position of the Mars will affect the features of the 10th and 11th houses, Viz, profession, fame, position, father's experiences, knees, things, news from distant places, business, deposit, gains, elder brother or sister, worship of deities, ornaments fortune, gains through education etc.

d). So also during the period and sub period of Saturn the features of the 8th, 7th, 9th and 4th houses will be affected like (8th house) disputes, defeat, death, wounds, urinary disorders, grief with wife, fall from height, accidents, expenditure, loss of limbs, imprisonment, theft, mental distress etc.

9th house :- father, foreign travels, penance, exertion for learning, conveyance, paternal wealth, fortune, poorvapunya etc.

7th house :- Marriage, enmity with partner, break of journey, private organ, destruction of power, business partner.

e). So also the position of Venus badly influences the experiences connected with the 2nd and 8th Bhaava.

f). The same evil nature will afflict the 6th and 12th houses also.

In the light of the above the preliminary decisions to be made about the behaviour of planets in the horoscope are as follows

i).The natural benefic and malefic planets for the native.

ii).Benefiics and maleficss by Lordship.

iii).the benefics and malefics by. occupation.

iv). The lord of the ascendant, his occupation,' his second lordship, the houses and planets aspected by him, the houses owned by the planets aspected by the lagna lord, the planet in association with Lagna lord and the houses owned by that planet.

v).the planet having the lordship of trine and quadrant and its position or exchange of houses.

vi). the planets having connection with 3, 6, 8 12 by lordship, occupation, debilitation, in its own house, or in enemy's house.

h).The bhavaas connected with each planet.

i).The planets connected with each planet.

The following table will help you to fmd out quickly the favourable, unfavourable, yogakaraka and Maraka (inflicting pains or death) for each Lagna.

Ascendent	Benefic	Malefic	Yogakara	Maaraka
Musha	Ju ₁), Sun	Sat, Mer, Von	--	Venus
Vrus ha	Sat, Sun	Jup, Von, Moo	Sat	Jup, Vert, Moo
Midhu	Von	Mar, Jup, Sun, Mer	--	Sat, Mar, Jup, Sun. Mer Sun, Mer, Ven
Katrrka	. Mar, Jup	Von, Mer	Mar	Met•
Simha	Mar	Mer, Ven	-	Mar, Jup, Moo
Kanya	Venus	Mars, Jup, Moo	Veil, Mor	Mer,Jup, Sun,
Tulsa	Sat, Mer	Jup, Pirvi, Mar	Mou,Mer	Mer, Mar, Ven.
Virus	Moo	Mer, Mar, Ven .	Sun, Moo	Sat, Ven
Dhanu	Mar, Sun	Ven	Sun, Mar	Mar, Jup, Moo
Makar	Ven, Mer	Mar, Jup, Moo	Venu	Moo, Jup, Mar
Kumba	Venus .	Jup, Moo, Mar	Venus	Sat, Ven, Sun,
Meena	Mars, Moo	Sat, Ven, Sun, Mer	Mar, Jup	Mer

Judgement of Houses

UNIT- 8G

In the process of judgment of horoscope, after **evaluating** the planets, next phase is the evaluation of Bhavas which is being discussed in this unit.

Usually people approach the **astrologer** to know something about their future. Some may inquire about the prospects of employment and some other may inquire about marriage. A 3rd man may ask about the welfare of his **parents**. An educated youth may be anxious to know about his foreign travel. But none of the above **will** approach the Astrologer by saying that he wants to know about 2nd Bhava or 6th Bhava. It is the duty of the Astrologer to decipher the inquired item into the particular bhava of the Horoscope. If the client wants to know about the life partner it must be deciphered as 7th Bhava. So the query about employment or disease **should** be deciphered as 10th Bhava or 6th Bhava respectively. So the Astrologer must be able to decipher the topic of queries into bhavas and then Judge them. After deciphering the query into Bhava the Astrologer should evaluate the Bhava its lord and its significator and proclaim the result. In the evaluation of Bhavas the following rules may be applied.

19. What Bhava in the Horoscope comprises the topic of the **query**.

20. In the horoscope who is the lord of that Bhava, which planets are occupying that Bhava and which are aspecting it whether any friendly planet or enemy planet occupies the Bhava the Bhava lord is posited in Uchcha, Neecha, Swakshethra, enemy's house or friends house.

21. Is the Bhava strong and experientiable.

22. Are the ascendant lord and the Bhava lord **associated** and if so how ?

23. Is the Bhava lord connected in anyway with the houses 6, 8, 12 or their lords (connection means occupation, association, aspect, exchange, occupying the trine or quadrant).

24. Which planet is the significator of that Bhava. Has he got enough strength "Where is he posited, in his exaltation, own house, debilitation, enemy's house. Has the planet any connection with 6, 8, 12 houses. Is he in between two malefic planets. Is he in conjunction with sun (Mauddhya).

25. Whether there is any connection between the lords of the Bhava to be judged and the ascendant.

26. Whether the period (Dasa) of the planet who is the lord of the particular Bhava will be experienced in the near future. When will the period and sub period be experienced. Regarding the experience or fruition of the Bhava to be evaluated the following rules are to be studied well.

27. If benefic planets occupy or aspect a house (Bhava) that Bhava will fructify.

27. If benefic planets are in association with the lord of a particular house that house effect will fructify.

29. If benefics aspect a house it will fructify.

30. If the lord of a Bhava occupies the house it will fructify.

31. If the lord of a Bhava aspects that Bhava it will fructify.

32. The house occupied or aspected by the lord of Lagna will fructify.

33. The house owned by the lord who is in association with the ascendant lord will fructify.

	Mn Rahu	Asc	Saturn
Sun Jupiter Mercury			
Venus		Ketu Mars	

Sat		Moon Rahu	
3		1	
4		2	12
	5		Sun Jupiter Mercury 11
6	Ketu Mars	8	Venus 9
			10

UNIT 87

Here the 8th **Bhava** is very strong because Venus who is a natural benefic and who is the lord of the 5th occupies the 8th house. So also the 10th house where the benefic planets Jupiter and Mercury occupy is strong. Further 8,11, houses get the good aspects of the lords of 9 and 10. So these bhavas can be considered strong.

In the 10th house Sun, Jupiter, Mercury are associated. Mercury is the lord of **trine** and Sun of a quadrant. The Lagna lord Venus is aspected by Saturn who is the lord of a **trine** and quadrant. This makes the **ascendant** very strong

In this way the bhavas of ascendant 4, 6, 9, 10 are strong in this horoscope.

In this horoscope no lord occupies his own Bhava.

The 4th Bhava gets the aspect of its lord. The lord of the 12th house aspects the 12th house.

The 5th house is occupied by the ascendant lord. So it will be strong.

No planet is associated with the lord of the ascendant.

Further Rules

34.If the lord of the Bhava occupies the trine or quadrant from that bhava the bhava will be strengthened.

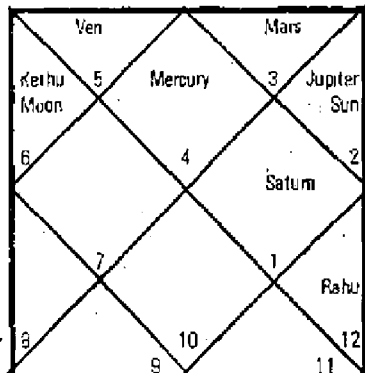
35.If the lord or significator of a Bhava is exalted, or posited in his own sign the Bhava will fructify.

36.If a house is neither occupied nor aspected by a malefic that house will fructify.

37.If malefics are on both sides of a Bhava it will be ruined.

38.On the contrary if benefics are on both sides it will flourish.

Rahu	Saturn	Sun Jupiter	Mars
			Asc Mercury
			Venus
			Kethu Mn



ish.

39. If benefics occupy the trine or quadrant of a house and the malefics occupy the 3rd 6th and 11th of the house that house will flourish.

40. If the lord of the 9th house associates with a house it will flourish.

41. If malefics occupy or aspect a house it will be ruined.

42. If lord of a house is associated or aspected by a malefic that house is ruined.

43. If the Bhava-lord does not occupy or aspect the Bhava, it will not fructify.

44. If the Bhava-lord occupies the enemy house or aspected by the enemy planet the house will lose its strength.

UNIT - 88

In this horoscope let us analyse the relation of the Bhavas with friend and foe planets.

1. Moon the ascendant lord has no enemy.

2. Mars the lord of 5, 10 occupies the sign of enemy viz Mercury.

3. Mercury the lord of 3, 12 occupies the sign of enemy Moon

4. Jupiter the lord of 6, 9, occupies the sign of Venus an enemy.

			Asc
			Rahu
Ketu Venus Mn			Jupiter
	Sun Saturn	Mercury Mars	

5. Venus the lord of 4, 11 occupies the sign of enemy the Sun.

6. Saturn the lord of 7, 8 occupies the sign of Kuja an enemy.

7. Sun the lord of 2, occupies the sign of Venus an enemy.

So it can be seen that because of the occupation of the enemy's house by the lord of the Bhava, the Bhavas, 5, 10, 03, 12, 06, 09, 04, 11, 07, 08 will lose their strength. That is during the periods and sub periods (Dasa and apahara) of the above planets the bad effects of the above Bhavas will be

experienced.

So also the following positions of planets are in the house of enemy. And so these Bhavas also will not fructify.

Sun Posited in 11 the house enemy owned

Moon	Posited in 3rd house	enemy owned
Mars	Posited in 12th house	enemy owned
Jupiter	Posited in 11th house	enemy owned ...
Venus	Posited in 2nd house	enemy owned
Saturn	Posited in 10th house	enemy owned
Mercury	posited in 1st house	enemy owned

So the bad effects of the above Bhavas will be experienced during the period of the above planets.

45. The planet if turns to be fallen (neecha) or eclipsed (Maudhya) the Bhava owned by that planet will lose its strength

46. If a Bhava or lord of the Bhava is connected with the bhavas 6, 8, 12 or the lords of 6, 8, 12 it will lose its strength.

\\\\\\\\\\\\\\\\Add.Chart.\\\\\\\\Part.V.Page-175\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\

In this example Budha is associated with Mars who is the lord of 6th Bhava. So the Lagna and 4th Bhava lose their strength

Saturn the lord of 8 is associated with Sun the lord of 3rd Bhava.

Moon the lord of 2nd is associated with Sun the lord of 3rd Bhava.

Moon the lord of 2nd is associated with Venus the lord of 12 So here the ascendant, 4th, 3rd and 2nd Bhavas are not strong enough.

48 A Bhava could be experienced by the native only when the lord of Lagna occupies or aspects that Bhava, or occupies the trine or quadrant of that Bhava, or the Bhava lord occupies the Bhava, or the Bhava lord occupies the trine or quadrant house from that Bhava.

49. A Bhava could be experienced only when the Bhavakaraka planet occupies the Lagna or aspects the Lagna or associates or exchange position with the Lagna lord.

Mars			
	Asc		

	9		7
10		8	6
	11		5
Mars		12	2
	1		3
		4	

	Jupiter		
			Asc
		Mercury	

Mercury 6		4	
7		5	3
	8		2
9		11	Jupiter 1
	10		12

		Asc	
			Mars 22°
		Saturn 22°	

		Saturn	
Mars 22° 3		1	
4		2	12
	5		11
6	Saturn 22°		Mars 10°
	7	8	10
			9

Some other Common rules of Judging Houses

UNIT - 89

50. When a planet has the lordship of two Bhavas which **bhava** - result will be conferred ? If the ascendent-lord has the lordship of one good Bhava **and** one bad Bhava he will confer the results of good Bhava only.

Here the Mars **has** the lordship of the evil 6th house **also** Since he occupies the 5th Bhava a doubt can be raised that will he not affect the Santhaaana Bhava. Here being the ascendant lord he will confer good results only in the matter of children.

51. When the planet has two lordships the Moolathrikoana Bhava will **be** fully and the other **bhava** will be partially experienced (Moolathrikona signs for Ravi-Simha; Moon-Vrisha, Mars-Mesha, Mercury-Kanya, Jupiter-Dhanu, Venus-Thula, Saturn-Kumbha).

52. When the planet has the lordship of 2 signs-of oja or yugma (male or female) the results will be conferred on the basis of occupation i.e.. If the planet occupies the male sign the effect of oja Bhava and vice versa will be experienced. • • •

////////Add.Chart.\\\\\\Part.V.Page-176. †

Here the Jupiter has the lordship of 5, 8, bhavas a good and evil bhava respectively. Here the fruit of the 5th bhava will be fully enjoyed as it falls in the Moolathrikona sign. (Dhanu).

In the case of Mercury he has the lordship of 2 and 11th Bhava. Here he confers **the result** of 11th because he occupies a oja sign and 11th Bhava falls in an oja sign.

53.If a planet is posited in a 'Bhava Sandhi' it loses its strength even if he is in exaltation or in other good positions-

54. If malefics occupy 6, 8, 12 their bad effects will be reduced.

55.If malefics occupy a trine or quadrant or are aspected by a benefic planet the evil nature is reduced.

56. Though the planet is exalted in the Horoscope if it is **debilitated** in the Navamsa (9 Divisional Chart) it loses its strength.

In the example Saturn is exalted with 22 and Mars is debilitated with 22 . But in the Navamsa chart the position is reversed. Saturn is **debilitated** and the Mars is exalted. Here the **Navams'** position will prevail upon the original chart position.

Dear learners a broad outline and guideline only is given in the above lessons. **The** rules are not exhaustive. You can add **to** your repertoire by reading more books and **imbibing** new ideas.

Peculiarities of the 12 Houses

UNIT- 90

In the following pages the peculiarities of the 12 houses and the results **when** the different planets associate with them are being described. The learner is requested to master this section by" repeatedly reading it.

FIRST BHAVA OR LAGNA OR ASCENDENT

One has to look into the Lagna or first Bhava, the position, association, aspects etc.. of its lord, and the position, association, aspects etc. of its significator etc. in the horoscope when he wants to judge the following features of the native of the horoscope.

- | | |
|---------------------------|--------------------------------|
| 1. Personality. | 2. Family Status. |
| 3. Happiness and Misery, | 4. Old Age. |
| 5. Knowledge, | 6. Birth Place, |
| 7. Fame, | 8. Strength, |
| 9. Dignity, | 10. Longevity, |
| 11. Appearance, | 12. Pride, |
| 13. Livelihood, • | 14. Gambling, |
| 15. Stigma on honour, | 16. Skin, |
| 17. Sleep. | 18. Tendency to insult others. |
| 19. Health, | 20. Contentedness, |
| 21. Blame, | 22. Natural Disposition, |
| 23. Head, | 24. Comfort, |
| 25. Maternal Grandfather, | 26. Grandmother, |
| 27. Good behaviour, | 28. protection, |
| 29. Stomach, | 30. Respect from others, |
| 31. Prestige, | 32. Caste. |
| 33. Help from relative, | 34. Recognition, |
| 35. Reputation, | 36. Family Status. |

The first house is the most important of all the houses because it is the gateway of entry of the life force of the native in this

world. So if the native has performed good duties in his earlier life the benefic planets will get associated with Lagna from which good results can be predicted. Here are a few such associations and occupations of the planets.

1. **First lord** in a Kendra or Trikona (quadrant or trine) in the horoscope aspected by a benefic planet indicates reputation and recognition in the period or sub period of **the** lord and the **a spec** ting planet.

2. **First lord** with a benefic planet in a house other than 3, 6, 8, 12 indicates recognition and reputation during the period and sub periods of the planets.

3. **First lord** posited in 5th or 9th indicates the fame of the father (note that 5 is the 9th house from the 9th hence indicates father **also**)

4. **First lord** posited in first house with the **lords** of 5th and 9th indicates the go oposition of the father.

5. **First lord** posited **in** the first house together with the lord of the 3rd house indicates the well being and reputation of **the** brother in their periods.

6. **First lord** in first house and the 9th lord in the 9th house indicates good fortune in their periods and sub periods.

7. **First lord** in first house, 9th **lord in** 9th house and Jupiter in a quadrant or trine indicate **longlasting** fortune.

8. **First lord** in the 6th, 8th or 12th house and in association with a malefic planet indicate worries, diseases, difficulties, obscurity and ill repute,

Also **note** the effects of planets on the first house.

Sun-	Laziness, wavering mind, quick tempered, vanity
Sun in cancer-	Cataract and other eye disease .
Warning Moon-	Vitality affected
Moon in own house-	Wealth
Mars	Adventurous, hasty, selfish, cruel.
Mercury- -	Well spoken, learned, good disposition, intelligent, long life.
Jupiter-	Fortune, attractive, cultured, good man nered, long life, good children , Wealthy, Healthy.
Venus-	Beautiful, Reasonable, Artistic, Healthy, Long Life, Pleasant.
Saturn	exaltation, own house- Magnetic personality . ,

Saturn not exaltation, own **house**- Lazy, inactive, gloomy, crooked ideas.

Rahu- Cruel, troublesome, sickly

Kethu- sickly, greedy

Kethu- Benefic's aspect, enjoy life

Rahu- Benefic's aspect, enjoyment of life

Kethu- In Saturn's house, Wealth.

SECOND HOUSE

UNIT - 91

The second house indicates the following features in the life of the native and so if the learner as an Astrologer wants to predict on the above aspects he has to evaluate the 2nd Bhava, **2nd** Bhava lord and 2nd Bhava significator. Features indicated by the 2nd Bhava are the following.

1. **Nine** gems

3. Liveliness through others

5. Steadiness of mind

7. Truth and Untruth

9. **Ability** to speak

11. **Eye** sight

13. **Seven** worlds

15. **Enmity**

17. **Wealth** gain/loss

19. **Speech**

21. **Belief** in traditions

• 23. Tongue

25. Nose

27. Eating

29. **Self** earned money

2. **Nine** grains

4. **Family**

6. **Selling** and buying

8. **Income** through friends

10. **Right** eye

12. **Sastras**

14. **Death**

16. **Metals**

18. **Face**

20. **Learning**

22. Nails

24. Dress

26. **Liberal** mind

28. Living power

30. Fame..

A few planetary combination and their effects on the 2nd Bhava are given below.

1. 2nd lord in 11th house and 11th lord in 2nd house (exchanged position) confers immense wealth in their periods.

2. 2nd and 11th lords in quadrants indicate great wealth in their periods

3. 2nd lord in 2nd, 1st lord in 1st and 11th lord in 11th indicate plenty of wealth in their periods.

4. The 2nd lord and 11th lord associated in 2nd or 11th confer wealth.

5. 1st lord in 2nd house, 2nd lord in 11th house and 11th lord

in 1st house indicate unexpected wealth through lottery **speculation**, inheritance etc..

6.1st lord and 2nd lord exchanging the houses indicate wealth to be acquired effortlessly.

7.Mercury in the 2nd house aspected by a benefic planet **indicates** fixed wealth.

8.2nd lord in 2nd and 5th lord in 5th indicate plenty.

9.2nd lord Mercury. and Jupiter associated with a benefic planet in 2nd indicate immense wealth.

11.1st lord in the 2nd with a malefic planet indicates **loss** by cheat in its period.

12. Moon in 2nd for Capricorn ascendant regains, lost wealth.

13.2nd or 5th lord in ascendant indicates thrift.

14.2nd lord with Saturn or Saturn in 2nd indicate obstruction in learning and earning wealth.

20.Jupiter in Trine or quadrant with Mercury and 2nd lord or Venus in exaltation indicate the taste for Mathematics.

21.Mars in 2nd house with a benefic planet and Mercury in quadrant indicate taste for Mathematics.

22. Jupiter being the 2nd lord and aspected by Sun and Venus indicate taste for grammar.

23. The Sun or Mars being the 2nd lord and aspected by Jupiter **and** Venus indicate taste for logic.

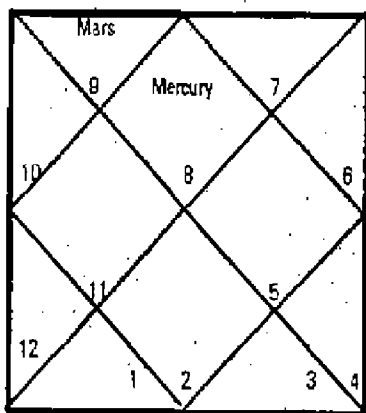
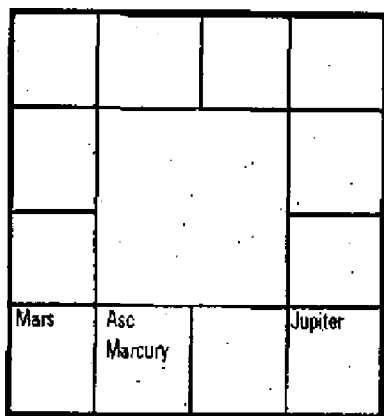
24.2nd lord and Mercury in a benefic **house** indicate taste in politics or economics.

25.The 2nd lord with Rahu or Rahu in 2nd house indicate Stammering Speech.

26. The 2nd lord with Kethu indicate Stuttering Speech. 27.2nd house aspected by malefics indicate angry mood.

28. The lord of the 2nd house associated with Sun indicates the tendency to help others.

Sun-	Truthful, Loves everybody
Moon-	Learned, Soft spoken
Mars-	Angry mood, likes green peppers.
Mercury-	Clever speech, sincere, likes good food
Jupiter-	learned, wealthy, likes delicious food
Venus-	weak morals, artistic talent
Saturn-	rude speech, learning delayed
Rahu-	stuttering speech insincere speech
Kethu-	aggressive talking, angry mood.



Example:

The first lord in 2nd, the 2nd lord in 11th and 11th lord in 1st. The 1st lord in 1st house and 2nd lord in 2nd house.

As is already stated in the case of the first house the above signification and planetary combinations are inconclusive. So the Learner is advised to refer to treatises.

THIRD HOUSE

Unit 92)

When the learner as an Astrologer happens to deal with the following spheres of the native he must look into-the 3rd Bhava, 3rd Bhava lord, planets posited in the 3rd Bhava the planets aspecting, or associating with the 3rd Bhava. lord, planets signifying the 3rd Bhava.

Generally the 3rd Bhava indicates the following things.

- | | |
|---------------------------|------------------------------|
| 1. Younger brother/Sister | 2. Courage |
| 3. War | 4. Right Ear |
| 5. Legs | 6. Roadside place |
| 7. Confusion | 8. Fitness |
| 9. Sorrow | 10. Dream |
| 11. Heroic valour | 12. One's own relations |
| 13. Friend | 14. Wandering |
| 15. Throat | 16. Virtue |
| 17. Learning | 18. Partition of Property |
| 19. Past time | 20. Bodily strength |
| 21. Grain | 22. Noble lineage |
| 23. Female servants | 24. Journey in small vehicle |

25. **Large** undertaking

• 27. **Army**

29. **Arms of a Person**

31. **Journey to neighbouring countries**

33. **Employer**

35. **Grains from land**

37. **Longevity**

39. **Music**

41. **Gains from service**

43. **Patience**

45. **Expenses of mother.**

26. **Religious Duty**

• 28. **Melody of voice**

30. **Mother's paternal Uncle**

32. **Father's Death**

34. **Worries caused by mother**

36. **Carnel pleasures**

' 38. **Ornaments of ears**

40. **Raping**

42. **Sinful acts**

44. **Entitlement to earn food**

A few planetary combinations involving the 3rd house are enumerated below. The learner may refer to standard treatises also.

1. **Mars** in 3rd house-long life.

2. 3rd lord in 10th house indicates decrease of property.

3. 3rd lord and Mars in 8th house indicate loss of brothers.

4. Saturn in 3rd house and a malefic planet aspecting it. Not good for younger brother.

5. A Trine or quadrant from 3rd house occupied by a malefic not good for younger brother.

6. 3rd lord and Mars in malefic sign or associated with a malefic planet indicate the death of younger brother.

7. **Aspect** of Sani to Mars occupying the 3rd house indicates the death of younger brother.

8. A malefic planet in the 3rd house good for brother.

10. 3rd and 4th lords in conjunction with Mars indicate the birth of one younger brother

11. 3rd lord occupying any of the houses from 2-7 with a malefic planet indicate the birth of only one younger brother

12. **Rahu** in 3rd house indicates favourable results to the younger brother.

13. 3rd house being the house of Jupiter with Jupiter in it or Saturn aspecting it indicate the birth of one younger brother,

14. 3rd lord and Moon in 6th, 8th or 10th indicate the baby will not be breast fed.

15. 3rd and 1st lord associated together indicate no harm to the younger.

16. 3rd lord in ascendent indicate that the next born will be free of danger.

17. When the Saturn associates with 2nd and 3rd lord the native will turn miserly.

18. If in the 1st house 3rd lord and Jupiter conjunction indications of fear from quadruped.

19. If **Rahu** joins 1st and 3rd lord fear from poison.

20. The strong 3rd lord in a benefic sign indicates virtue

21. Jupiter and Mercury **aspecting** the 3rd house indicate good voice.

22. 3rd lord in association with the 10th lord in a Trine or quadrant indicate good voice. Result of occupation of the 3rd house by different **planets**.

Scores of other planetary combination are given in the standard Astrological treatises which the learners may refer to.

Sun in 3rd indicates Bravery worthiness and liberality.

Moon in 3rd indicates kindness and virtue.

Jupiter in 3rd indicates disrespect

Venus in 3rd indicates **unhappiness**

Saturn in 3rd indicates wealth, intelligence

Rahu in 3rd indicates wealth, long life

Kethu in 3rd indicates **longlife**, reputation, **riches**.

THE FOURTH HOUSE

UNIT- 93L

The **significations** of the fourth house are given below. When these matters are to be adjudged the Astrologer has to evaluate the 4th house, the lord of the fourth house and the planets signifying the matter. (The method and steps of evaluation are given in earlier lessons).

Signification of the 4th House

- | | |
|---------------------------------|------------------------------|
| 1. Mother | 2. Scent |
| 3. Artistic Ability | 4. Education |
| 5. Conveyances | 6. Milk yielding cows |
| 7. Hidden treasures | 8. Evil to father |
| 9. Home | 10. Relatives |
| 11. Comforts | 12. Lands |
| 13. Gardens | 14. Virtuous Life |
| 15. Breasts of Women | 16. Power in service |
| 17. Maternal uncle | 18. Nephew |
| 19. Clothes | 20. Jewels |
| 21. Buffalo | 22. Kingdom |
| 23. Water | 24. Milk |
| 25. Efficacious medicine | 26. False allegations |
| 27. Father | 28. Wife |
| 29. Mother's side | 30. Intellect |
| 31. Savings | 32. Loss of residence |

- 33. **Paternal** property
- 35. **Development** of sacred texts
- 37. **Elephants**
- 39. **Temples**

- 34. **Celestial** food
- 36. **Horses**
- 38. **Grains**
- 40. **Dreams.**

Indications of the planetary combinations in the 4th house.

1. 4th lord and Venus in ascendant or in 4th house indicate enjoyment in life, acquiring wealth, conveyance land, cattle etc.

2. 4th lord in 4th house aspected by a benefic planet indicates good learning.

3. The 4th house occupied or aspected by malefics indicates illiterate nature.

5. 4th house occupied or aspected by benefic planets and 8th lord in his own house or **exaltation** indicate the straight forward nature.

6. If 4th house is occupied by Rahu or aspected by any other malefic planet the absence of domestic comfort is the indication.

7. If 4th house is occupied by a malefic, or eclipsed or debilitated planet and is not having benefic aspect the native will not have good relations.

8. The lords of the 4th and 9th associating the ascendant the native will be fortunate and have conveyances.

9. Jupiter or Venus associating the 4th lord in a **trine** or quadrant the native will have high status and conveyances.

10. The lord of the 4th house and Moon in 6th, 8th or **12th** is not good for mother.

11. A malefic planet in ascendant and 4th lord in, 6th, 8th or 12th indicate bad experience to mother.

12. A malefic planet in 4th house and **Moon** in 6th, 8th or 12th with a malefic planet is not good for mother.

13. 4th lord debilitated, or aspected by a malefic planet and Saturn in the 4th house are not good for mother.

14. When the Moon is aspected or associated with 3 malefic planets the indications are not good for mother.

15. **Moon** getting a benefic aspect the indication is the longevity of mother.

16. **Moon** associated with and aspected by a **malefic** planet and posited in the 7th or 8th house of a malefic planet the experience of the mother will not be good.

17. Jupiter in 1st, Saturn in Second and Rahu in 3rd are not good for mother.

18. The 4th house from Moon is occupied by a malefic planet and if the house is inimical indicate bad experience to mother.

19. **The** 6th, 8th or 12th house from Moon if occupied by a weak malefic planet indicate bad experience to mother.

20. **Moon** in a **quadrant** and Venus in exaltation or in his own house indicate long life for mother.

21. **The** 5th or 9th house from Moon is occupied by a Malefic planet and does not have the benefic aspect mother will have bad experiences.

22. **Mars** associated with or aspected by Jupiter indicate long life for mother.

23. **Moon** and 4th lord aspected by a benefic and benefic planet in the 4th house indicate happiness for mother.

24. **Moon** aspected by or associated with a malefic planet, 4th lord debilitated and a malefic planet in the 3rd or 5th house indicate sickness for the mother.

25. **The** 1st lord in 4th house and the 4th lord in 1st house the native will be with the mother at the time of her death

26. If **Moon** is aspected by the 1st or 4th lord the native will be at the side of the mother at the time of her death.

27. If the 1st lord is debilitated in the 4th house or the 4th lord is debilitated in the 1st house the native will not be with the mother at the time of her death.

Indication of Planets Associated with 4th House.

Sun	Heart ailment, loss of happiness, mental depression .
• Moon	Happy and educated
Mars	Happiness due to relatives
Mercury	Learned, Happy
Jupiter	Happiness on account of mother, children, wealth and spouse.
Venus	Owens Vehicles, house, ornaments, influenced by spouse.
Saturn	Difficulties on account of mother , worries, loss of Vehicle
Rahu	Misunderstanding with mother and relatives .
Kethu	Misunderstanding with mother and relatives.

FIFTH HOUSE

UNIT - 94

The indications of the 5th house are given hereunder. The Astrologer concentrating on prediction with these items will have to make in the horoscope a thorough analysis of the 5th house, its lord and the significator planets of these indications.

Indications of the 5th House

- | | |
|-------------------|--------------------------------|
| 1. Progeny | 2. Good deeds of father |
| S. King | 4. Minister |

- | | |
|--------------------------------------|--|
| 5. Good morals | 6. Mechanical art |
| 7. Mind | 8. Learning |
| 9. Pregnancy | 10. Discretion |
| 11. Paternal Property | 12. Foresightedness |
| 13. Property got through wife | 14. Relation with prostitutes |
| 15. Secret | 16. Prosperity |
| 17. Firmness | 18. Long literary production |
| 19. Engagement in business | 20. Prayer by incantation |
| 21. Wealth | 22. Cooked rice |
| 23. Chanting vedas | 24. Deep thinking |
| 25. Ways for earning money | 26. Satisfaction |
| 27. Royal insignia | 28. Taxes |
| 29. Future | 30. Memory |
| 31. Plan | 32. Manthra japa |
| 33. Worship of deities | 34. Puranas |
| 35. Auspicious speech | 36. Good deeds done in the previous life, |
| 37. Next birth | 38. Scholarship |
| 39. Public speech | 40. Teaching |
| 41. Humility | 42. Dignity. |

Planetary combinations associated with 5th house.

1. Jupiter, Mercury and Venus occupying the 5th house and a fortified 5th lord indicate good prosperity.

2. **Moon** or **Venus** happens to be the 5th lord and gets the aspect of the other with no **malefic** aspect the native will have many children.

3. The 5th lord in 5th house associated with Jupiter will confer children

5. 1st lord in 5th house and Jupiter and 5th lord are in it indicate progeny.

6. Saturn or Mercury associating 5th lord indicate few children.

7. If **Leo**, Virgo or Scorpio happen to be the 5th house indicate few children.

8. If the 5th house happens to be Leo, Virgo or Scorpio and occupied by Sun, 8th is occupied by Saturn and ascendant is occupied by Mars late birth of **child**

9. If a **malefic planet** occupies the 5th house from Jupiter, **Moon** in 11th and more planets in ascendant indicate the begetting of child after great difficulty..

10. Jupiter alone posited in cancer indicates **many daughters**

11. Jupiter in **5th house** indicate one son.

12. If the 2nd and 5th lords are weak they indicate absence of

children.

13. If malefics occupy **5th**, lords are weak they indicate absence of children

13 If malefics occupy **5th**, 8th and 12th they indicate absence of children.

14. If the 5th house happens to **be** the house of Saturn and aspected by Mercury and aspected by Saturn indicate absence of child.

15. If Jupiter occupies the 5th house **and** is aspected by malefics loss of children.

17. **5th** lord in the benefic Navamsa and Mars in quadrant with a benefic planet indicates feeding of poor children.

18. **5th** lord and 10th lord exchanging their positions indicate popularity in public.

19 The lord of 1st and 5th house exchanging their positions indicate popularity in public.

20. If the lords of 1st and 5th house **occupy** a Kendra or a Trikona or **11th** house indicate fame.

21. If 5th is a benefic sign and also is occupied by a benefic planet indicate magnanimity.

22. If the 5th house is occupied by Sun and Mars the native will often get angry.

Indication by planets occupying the 5th house

Sun in the 5th house	Intelligent •
Moon in the 5th house	Sympathetic, liberal outlook
Mars in the 5th house	Daring, unkind, cruel
Mercury in the 5th house	Expert in Learning, rich
Jupiter in the 5th house	Intelligent, good qualities, few children
Venus in the 5th house	Friends, wealthy children with artistic ability
Saturn in the 5th house	Bad mentality , unhappy
Rahu in the 5th house	Ability to read other's mind
Kethu in the 5th house	Miserly.

THE SIXTH HOUSE

UNIT- 95

The 6th house **broadly** indicates enemy, obstacle, disease etc. Like the other houses its significations of 6th house are also numerous, which are enumerated **below**. The Astrologer attempting the judgement of the following matters should look into the 6th

house, the lord of the 6th house and the planets signifying matters of the 6th house and planets occupying 6th house.

Indication of the 6th House

- | | |
|----------------------|-----------------------------------|
| 1. Fear from enemy | 2. Quarrel |
| 3. Obstacles | 4. Sorrow |
| 5. Disappointment | 6. Pain |
| 7. Ailment | 8. Untimely death |
| 9. Liabilities | 10. Poisoning |
| 11. Theft | 12. Fire |
| 13. Cruel deeds | 14. Doubt |
| 15. Allegations | 16. Sorrow caused by women |
| 17. Loss | 18. difficulty, strain |
| 19. Illfame | 20. Enmity with servants |
| 21. Urinary diseases | 22. Tuberculosis |
| 23. Forgetful nature | 24. Worries |
| 25. Rank and status | 26. Step mother |
| 27. Imprisonment | 28. Chest |
| 29. Navel | 30. Anxiety |
| 31. Bad habits | 32. Wounds |
| 33. Swelling in body | 34. Insanity |
| 35. Eye disease | 36. Dysentary |
| 37. Service | 38. Misunderstanding with brother |
| 39. Fear | 40. Various phobia. |

Planetary combinations involving the 6th house and their indications:

1. 6th house occupied by Jupiter indicates overcoming enemies

2. 6th house occupied or aspected by benefic planets indicate no fear from enemies.

3. If the lord of 6th house is weak and is aspected by malefics indicates fear from enemies.

4. If the 6th lord is in ascendant it indicates troubles from cousins.

5. If the 6th lord occupied the 6th house and is aspected by a malefic it indicates troubles from enemies.

6. 6th lord in 6th or 8th or 12th as depressed or eclipsed and the 1st lord strong indicating the destruction of enemies.

7. If 6th lord, 1st lord and Moon or Mars join together the indication is fear from water.

8. If the 6th lord 1st lord and Saturn join together fear from thieves is indicated.

9. If the 6th lord, 1st lord and Rahu join together the indication is fear from reptiles.

10.If 6th lord, 1st lord and Rahu or Saturn associate together in a **Kendra** the indication is imprisonment for criminal offence.

Indication of planetary occupation in 6th Bhava.

If Sun occupies the 6th	indicates	Wealth, self-respect
If Moon occupies the 6th	indicates	Long life
If Mars occupies the 6th	indicates	Defeating enemies.
If Mercury occupies the 6th	indicates	No scruples
If Jupiter occupies the 6th	indicates	Destroys enemies
If Venus occupies the 6th	indicates	Few enemies
If Saturn occupies the 6th	indicates	Wealthy, Obstinate
If Rahu occupies the 6th	indicates	Wealthy, Long life, Happy
If Kethu occupies the 6th	indicates	Magnanimous, Virtuous.

THE SEVENTH HOUSE

UNIT - 96

The significations of the 7th house are enumerated below. When the Astrologer has to make predictions about any of the significations he has to consider the strength and planetary association of the 7th lord, the planets posited in and **aspecting** the 7th Bhava and planets signifying the following **matters**.

Significations of the 7th Bhava.

- | | |
|-------------------------------------|---|
| 1. Marriage | 2. Unchastity |
| 3. Love and affection | 4. Enmity with female |
| 5. Deviation from right path | 6. Perfume |
| 7. Break of journey | 8. Purity of the spouse |
| 9. Two wives | 10. Private Organ |
| 11. Urine | 12. Anus |
| 13. Trade | 14. Sweet drink |
| 15. Gift | 16. Destruction of power |
| 17. Controversy | 18. Sexual union |
| 19. Adopted son | 20. Theft |
| 21. Wife | 22. Secret pleasures |
| 23. Journeys | 24. Death of enemies |
| 25. Death | 26. Gambling |
| 27. desire | 28. Sexy feeling |
| 29. Grand Father | 30. Arguments |
| 31. Litigations | 32. Cloth trade |
| 33. Flowers | 34. Listening to music |
| 35. Attracting others | 36. Obstacles to journey |
| 37. Food of liking | 38. children through second wife |
| 39. Dance | 40. Bones |

41. quarrels with wife 42. Success in Litigation.

Planetary indications involving the 7th house.

1. If the 7th lord joins Venus in a benefic sign in association or aspect of benefic indicates prominence.

2. 7th lord in a benefic sign and in association with or aspected by a benefic planet indicate good status and respect.

3. A benefic sign happens to be the 7th house occupied or aspected by Jupiter indicates strong morals.

4. 7th lord in 7th house associated with Rahu, Kethu or Venus indicate loose sexual habits.

5. If the 7th house is occupied by the 1st, 2nd and 6th lords and in association with malefic planets indicate loose sexual habits.

6. The lords of the 7th, 2nd and 10th lords posited in the 10th indicate loose sexual habits.

7. Venus in the house of Saturn or Mars and aspected by Saturn or Mars indicate loose sexual habits.

8. Venus and Mars together in 4, 5, 7, 9, 10 indicate loose sexual habits.

9. The 4th house from Venus is occupied by Moon indicate loose sexual habits.

10. If the Taurus and Libra happen to be the ascendants and 7th or 10th house is occupied by Mercury, Venus and Saturn it is indicative of loose sexual habits.

11. If Mercury and Venus occupy 7th 8th or 10th house it indicates loose sexual habits.

12. If Taurus or Sagittarius happens to be the ascendant Venus associated with Mars and aspected by Saturn is indicative of sensuous nature.

13. If 7th house is occupied by Rahu or Kethu it indicates loose sexual habits.

14. If Venus occupies the Aries or Scorpio the native will not be able to satisfy the other sex.

15. 1st lord in first house and Venus in 7th house indicate the disability in satisfying the opposite sex.

16. The lords of 7th and 8th exchanging houses indicate unhappiness due to life partner.

17. 7th lords and Venus in 8th house indicate unhappy married life.

18. Venus in association with or aspected by a malefic indicates loss of partner.

19. A malefic planet in the 2nd house and a malefic planet

aspecting the 7th house indicate 2 wives.

20. If a malefic planet being the 1st lord occupies the first indicates loss of wife.

21. If a benefic planet happens to be the 1st lord and occupies the 7th house indicates the loss of wife after prime of life.

22. 7th lord in Kendra with benefic aspect indicate a various spouse.

24. If the ascendant is Capricorn and Saturn and Mars occupy the 7th house it indicates a Virtuous spouse.-

25. 1st lord and 7th lords occupying a benefic house indicate a long married life.

Indication of planetary occupation in the 7th house.

Sun posited in 7th indicates

Wandering nature, dissatisfaction from Spouse.

Moon posited in 7th indicates

Badly behaving spouse

Mars posited in 7th indicates

Learned wife

Jupiter posited in 7th indicates

Good spouse

Venus posited in 7th indicates

Spouse interferes with others

Saturn posited in 7th indicates

Weak sexual habits, dislikes spouse

Rahu posited in 7th indicates loose

sexual habits

Kethu posited in 7th indicates

Disrespectful spouse.

THE ; EIGHTHOUSE

UNIT - 97

The following is the list of significations of the 8th house. When the Astrologer wants to analyse the following matters he has to take into consideration the 8th house, 8th lord, and planets in the 8th house signifying the following items.

Significations of the 8th house

1. Longevity

2. Conflicts

3. Failure

4. Death

5. Sin

6. Kind of death

7. Wound

8. Urinary Diseases

9. Kind of death

10. Loss

11. Fear

12. Grief

13. Enmity with wife

14. Fear from poison

15. Warfield

16. Fall from height

17. Long lasting diseases

18. Source of trouble

19. Unnecessary expenditure

20. Accidents

21. Anger

22. Loss of Limb.

23. Mystery.

24. Boat

- | | |
|----------------------|--|
| 25. Imprisonment | 26. Theft |
| 27. Robbery | 28. Long life to husband |
| 29. Hole | 30. Mental Distress |
| 31. Insult | 32. Servitude |
| 33. Giving loans | 34. Receiving donations |
| 35. Diseases in anus | 36. Amounts to be received after death |
| 37. Witchcraft | 38. Diseases in anus |
| 39. Loss of money | 40. Misfortune. |

Indications from planetary occupation of **8th** house.

1. 8th lord in 8th house indicates longer life.

2. 8th lord and 1st lord in a Kendra indicate longer life.

3. If 8th lord, 1st lord and 10th lord have strength **and** they are not in association with Saturn indicate long life.

4. **8th** lord exalted and in association with a benefic planet in a quadrant and trine confers long life.

5. 8th lord if weaker than the 1st lord and is posited in a house Other than kendra gives long life.

6. 8th lord in association with Saturn or Saturn aspected by 8th lord indicates longer life.

7. Saturn in 8th house gives longer life.

8. 8th lord and a benefic planet **in** the 11th house indicate longer life.

9. **If** Venus and Jupiter are strong in the horoscope and the 8th house from ascendant or Moon are not occupied by any planet a very long life is indicated.

10. **When** the 8th lord is in ascendant and 3 planets are exalted the native will have longer life.

11. 8th lord or Saturn associates with an exalted planet the native will have longer life.

12. **When** malefic planets are in 8th and 10th lord exalted longer life is indicated.

13. 8th lord and Malefic planets in the **11th** indicate shorter life.

14. **When** Kethu joins the 8th lord the indication is shorter life.

Indication of death ,

15. If the 8th lord is posited in **6th**, **8th** or 12th death may occur in its period or sub-period,

16. **Death** may occur in the **period** of that planet in whose sign the Saturn is posited and in the sub-period of that planet in whose sign the Saturn is posited and in the sub-period of 8th **lord**.

17 Death may occur in the period of the 8th lord and in the sub-period of the planet posited in the 8th house.

18. If the lord of the 1st house occupies the 6th, 8th or 12th house and is associated with Rahu and Kethu, the period of that planet who is associated with the 1st lord and 8th lord death may occur.

19. When the lords of the first and 8th are associated with some planet, during the period of that planet which is the lord of the signs occupied by the 1st lord and 8th lord death may occur.

20 Death occurs in the sub-period of that planet which is the weakest among the 1st lord, 8th lord, 10th lord or Saturn and which is associated with Rahu.

21. If the 8th lord occupies the 8th house disease may occur in his period or sub-period.

22. If the 1st lord occupied the 1st house disease occurs during his period or sub-period and will get cured also..

23. If the 8th lord is stronger than the 1st lord death occurs during the period of the 1st lord.

24. If the 1st lord is weak the period of the 1st lord and 8th lord will be full of difficulties.

25 If the 1st lord is strong death occurs in the period of the 8th lord.

26 When the 1st lord and 8th lord are associated with some planet in a Kendra or Trikona then death occurs in the period of the planet posited in the 8th house.

27. When the 8th lord is aspected by Saturn or Mars and 1st lord is not aspected by Jupiter from a Kendra and Trikona Shorter life is predicted.

28 8th lord in 6th or 12th aspected by a malefic planet indicate, shorter life.

29. When Saturn is in conjunction with the 10th Navamsa lord of the ascendent the person will die by taking poison.

Planets in the 8th house and their indications.

Sun in the 8th indicates

Short life

Moon in the 8th indicates Suffering from diseases and short lived

Mars in the 8th indicates Not very popular

Mercury in the 8th indicates Long lived, reputed

Jupiter in the 8th indicates Long lived, poor

Venus in the 8th indicates Long lived rich

Saturn in the 8th indicates Long lived but poor

Rahu in the 8th indicates Suffering from ailments

Kethu in the 8th indicates Disappointment.

N.B: In all treatises there is a separate chapter on longevity. The chapter is named as Ayurdaya. Learners are advised to refer to that chapter.

THE NINTH HOUSE

UNIT - 198:

The Features signified by the 9th house are enumerated below and the Astrologer has to consider the 9th house, 9th lord Planet occupying ninth and the signifying planets when dealing with the following matters.

Significations of 9th house

- | | |
|--------------------------------------|---------------------------------|
| 1. Father | 2. Donation |
| 3. Virtue | 4. Foreign travel |
| 5 Dips in holy water | 6. Penance |
| 7. Respect to elders | 8. Conduct |
| 9. Purity of mind | 10. divine worship |
| 11. Exertion for learning | 12. Splendour |
| 13. Conveyance | 14. Affluence |
| 15. Policy | 16. Politics |
| 17. Dignity | 18 Association with good people |
| 19. Paternal wealth | 20. Daughter |
| 21. Son | 22. Circulation of money |
| 23. Brahmanic faith | 24. Vedic sacrifices |
| 25 Good fortune | 26. Preceptor |
| 27. Good deeds in the previous birth | 28. Grandson |
| 29. Pilgrimage | 30. Charitable deeds |
| 31. Mudane pleasures | 32. Religious likes. |

Indication of planetary positions in 9th Bhava.

1. If 10th lord and Jupiter associate in a benefic house it indicates fortune to the native.

2. If a planet is in exaltation in 9th house indicates fortune.

3. 1st lord in 1st house and the 9th lord in a Kendra or Trikona indicate good fortune.

4. The 9th lord and Sun associated in a benefic house the father will live long.

5. Jupiter in 9th house and in own Navaamsa and aspected by a benefic planet the native will be dutiful.

6. If Mars or Saturn occupy the 9th house and the 9th lord occupies 6th, 8th or 12th house it indicates short life for father.

7. If Saturn happens to be the 9th lord (for Taurus and Gemini ascendant) and occupies a movable sign and does not get benefic

aspect the native will have a foster father.

8.If the 9th lord is in ascendant and gets a benefic aspect native gets respect from higher authorities.

9.9th lord associated with Jupiter or Venus in the 4th house or 9th house the native will get prominence.

10.If the 9th lord is debilitated in the 12th house the native will stay in his own country but in a different place.

Indications of different planets occupying the 9th house.

Sun in the 9th house indicates ~~Misunders tan~~ ding with parents.

Moon in the **9th** house indicates Prosperity, Virtues

Mars in the 9th house indicates Wrongful action

Mercury in the 5th house indicates Educated

Jupiter in the 9th house indicates Devoted to duties, wise

Venus in the 9th house indicates Artistic ability

Saturn in the 9th house indicates Rich by unfair means

Rahu in the 9th house indicates Apathy towards father

Kethu in the 9th house indicates Enmity with others, unlucky.

THE TENTH HOUSE

UNIT :99

Like the other houses 10th. House also indicates numerous items that are enumerated below. When it necessitates to deal with the following aspects the astrologer should analyse the 10th house, 10th house-lord the planet in the 10th house and the planet **signify** ing the **undermentioned** items.

Matters Signified by the 10th House

- | | |
|------------------------------------|--------------------------------------|
| 1.Profession | 2.Wisdom |
| 3.Fame | 4.Achievement in medicine |
| 5.Big position | 6.Good and bad of father |
| 7. Kindness | 8.Prestige |
| 9. Knees | 10.Thighs |
| 11.Backbone | 12.Devotion to father |
| 13.News from distant places | 14.Rains |
| 15.Droughts. | 16.Sky |
| 17.Kingdom | 18Living in foreign Countries |
| 19.Business | 20.Command |
| 22.Science | 21. Agriculture. |
| 2 4. Agriculture | 23.Athletics |
| 26.Deposits. | 25.Doctor |

UNIT 100

THE ELEVENTH HOUSE

The following is the list of the significations of the 11th house. The astrologer who wants to deal with the topics will look into the nature and strength of the 11th house, 11th lord and planets signifying the items.

significations of the 11th house

- | | |
|-----------------------------|------------------------------------|
| 1. Gains | 2. Desires |
| 3. Bad desires | 4. Receipts |
| 5. Dependency | 6. Elder brother or sister |
| 7. Paternal uncle | 8. Worship of dieties |
| 9. Ornaments | 10. Pearls |
| 11. Wealth | 12. Ministership |
| 13. Brother in law | 14. Fortune |
| 15. Skill in arts | 16. Right foot |
| 17. Left hand | 18. Income |
| 19. Vehicles | 20. Palanquins |
| 21. Chariots | 22. Decoration |
| 23. Left ear | 24. Good news |
| 25. Sexual acts | 26. Enemy's enemy |
| 27. Affection to mother | 28. Regaining lost things |
| 29. Enjoying more wives | 30. To live by dancing and singing |
| 31. Gains through education | 32. Kitchen |
| 33. Goldsmithy | 34. Blaming others |
| 35. Relief of mental pain | 36. Desire to take other's money* |
| 37. poverty | |

Indications of planetary occupation in 11th house

1. If a **benefic** planet occupies the 11th house indicates wealth through fair means.

2. If a **malefic** planet occupies the 11th house it indicates wealth through unfair means.

3. The 11th lord in a kendra or Trikona indicates wealth.

4. The 11th lord exalted indicates wealth.

5. The 11th lord in first and first lord in 11th indicate **long** life and property.

6. The 11th lord in 9th and 9th lord in 11th indicate successful life.

7. **Malefic** in 3rd, 6th and 11th indicate success in life.

8. If a strong Sun occupies the 11th indicates **benefit** from own people, good **wealth** family life and long life.

9.If a strong Moon occupies the 11th indicates profit from mother step mother etc long life wealth.

10.If a strong Mars occupies the 11th house benefit from brothers.

11.If a strong Mercury occupies the eleventh house benefit from uncle deities and friends.

12.If a strong Jupiter occupies the eleventh house indicates money from vedic studies, sacrifices, and children, strong intellect.

13.If a strong Venus occupies the 11th house indicates benefits from ladies, arts, singing etc, comfortable life, fond of women's company long life.

14.If a strong Saturn occupies the eleventh house indicates income from agriculture, and servants, long life, free from diseases.

15.If Sun or Moon happens to be the lords of 11th the benefit will be from kinglike people.

16.If the Mars happens to be the lord of 11th house the income will be from ministers, younger brothers and earth.

17.If Mercury happens to be the lord of 11th house the income will be from ministers, younger brothers and earth.

18.If Jupiter happens to be the 11th lord wealth is obtained by noble deeds.

19.If Venus happens to be the lord of 11th wealth is obtained from ladies, gents and animals like elephant.

20.If Saturn happens to be the lord of 11th money is gained by foul means and hard labour.

21.If Rahu occupies the eleventh house native will suffer from ear diseases.

22.If Ketu occupies the eleventh the native will enjoy good qualities, sympathetic to other people.

UNIT 101

THE TWELFTH HOUSE

Generally the 12th house is considered as a bad house. But some people do not consider it as bad. The following is the list of factors signified by the 12th house. When the astrologer wants to analyse the following factors he must analyse the 12th Bhava if lord and the planets signifying the particular Bhava.

Matters signified by the 12th Bhava.

- | | |
|----------------------|-----------------------------|
| 1.Expenditure | 2.Negation of the 1st Bhava |
| 3.Enmity with others | 4.Obstacles |
| 5.Obscure of mind | 6.Sleeping pleasure |

7. **Livelihood** in other places . 8. **Moksha**

9. **Naraka** 10. **Expenditure** caused by Government

11. **Secret intelligence** 12. **End**

13. **Penury** 14. **Left eye**

15. **Imprisonment** 16. **Feet**

17. **Punishment** 18. **Urgent demands**

19. **Loss of wife** 20. **Liberation** from pain

21. **Loss by marriage** 22. **Loss of paternal wealth**

23. **Renunciation** 24. **Physical injury**

25. **Death** 26. **Obstacles** from parent

27. **Termination** of appointment

Significations indicated by planetary position in twelfth Bhava

1. If a benefic is occupied in the twelfth house and is aspected by another benefic and if the twelfth lord is weak the native will be careful in expenditure.

2. If twelfth lord occupies a benefic house the native will incur only legitimate **expenses**

3. If twelfth lord associates with or is aspected by weak planets the expenditure will be questionable.

4. If Sun or Moon occupies the **twelfth** bhava money disappears.

5. If Mars occupies the twelfth and is aspected by Mercury wealth is lost in many ways.

6. If an exalted planet occupies the twelfth the results will be beneficiary.

7. If a weak planet occupies the 12th but the **twelfth** lord happens to be strong money will be spent freely.

8. If the first lord and 12th lord exchange places the **native** will squander money.

9. If 12th lord occupies his own house the native **will** be benefited.

10. If a benefic planet occupies the 12th the native will liberally spend.

11. If Mercury and Venus occupy twelfth the native will enjoy comfort at house.

12. If Saturn occupies 12th in association with Rahu and Ketu and aspected by the 8th lord the native will commit sinful deeds.

13. If twelfth lord or Ketu aspects a benefic house and not associated or aspected by a **malefic** planet the native gets a peaceful end.

Indications by planets posited in the 12th house.

1. **Sun** indicates energy and having sons.

2. **Moon** " living in a foreign country.

3. **Mars** " cruelty.

4. **Mercury** " obedience to relatives.

5. **Jupiter** " aversion to religion.

6. **Venus** " Sensual pleasures.

7. **Saturn** " Poverty, lack of intelligence.

8. **Rahu** " Secret gains.

9. **Kethu** " Wasteful expenses, eye defect.

Diurnal Proportional Logarithms for finding the planets' places or time of conjunction or aspect

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Min.	DEGREES OF HOURS												Min	
	0	1	2	3	4	5	6	7	8	9	10	11		12
0	—	1.3802	1.0792	.9031	.7781	.6812	.6021	.5351	.4771	.4260	.3802	.3388	.3010	0
1	3.1584	1.3730	1.0756	.9007	.7763	.6798	.6009	.5341	.4762	.4252	.3795	.3382	.3004	1
2	2.8573	1.3660	1.0720	.8983	.7745	.6784	.5997	.5330	.4753	.4244	.3788	.3375	.2998	2
3	2.6812	1.3590	1.0685	.8959	.7728	.6769	.5985	.5320	.4744	.4236	.3780	.3368	.2992	3
4	2.5563	1.3522	1.0649	.8935	.7710	.6755	.5973	.5310	.4735	.4228	.3773	.3362	.2986	4
5	2.4594	1.3454	1.0614	.8912	.7692	.6741	.5961	.5300	.4726	.4220	.3766	.3355	.2980	5
6	2.3802	1.3388	1.0580	.8888	.7674	.6726	.5949	.5289	.4717	.4212	.3759	.3349	.2974	6
7	2.3133	1.3323	1.0546	.8865	.7657	.6712	.5937	.5279	.4708	.4204	.3752	.3342	.2968	7
8	2.2553	1.3258	1.0511	.8842	.7639	.6698	.5925	.5269	.4699	.4196	.3745	.3336	.2962	8
9	2.2041	1.3195	1.0478	.8819	.7622	.6684	.5913	.5259	.4690	.4188	.3737	.3329	.2956	9
10	2.1584	1.3133	1.0444	.8796	.7604	.6670	.5902	.5249	.4682	.4180	.3730	.3323	.2950	10
11	2.1170	1.3071	1.0411	.8773	.7587	.6656	.5890	.5239	.4673	.4172	.3723	.3316	.2944	11
12	2.0792	1.3010	1.0378	.8751	.7570	.6642	.5878	.5229	.4664	.4164	.3716	.3310	.2938	12
13	2.0444	1.2950	1.0345	.8728	.7552	.6628	.5866	.5219	.4655	.4156	.3709	.3303	.2933	13
14	2.0122	1.2891	1.0313	.8706	.7535	.6614	.5855	.5209	.4646	.4148	.3702	.3297	.2927	14
15	1.9823	1.2833	1.0280	.8683	.7518	.6600	.5843	.5199	.4638	.4141	.3695	.3291	.2921	15
16	1.9542	1.2775	1.0248	.8661	.7501	.6587	.5832	.5189	.4629	.4133	.3688	.3284	.2915	16
17	1.9279	1.2719	1.0216	.8639	.7484	.6573	.5820	.5179	.4620	.4125	.3681	.3278	.2909	17
18	1.9031	1.2663	1.0185	.8617	.7467	.6559	.5809	.5169	.4611	.4117	.3674	.3271	.2903	18
19	1.8796	1.2607	1.0153	.8595	.7451	.6546	.5797	.5159	.4603	.4109	.3667	.3265	.2897	19
20	1.8573	1.2553	1.0122	.8573	.7434	.6532	.5786	.5149	.4594	.4102	.3660	.3258	.2891	20
21	1.8361	1.2499	1.0091	.8552	.7417	.6519	.5774	.5139	.4585	.4094	.3653	.3252	.2885	21
22	1.8159	1.2445	1.0061	.8530	.7401	.6505	.5763	.5129	.4577	.4086	.3646	.3246	.2880	22
23	1.7966	1.2393	1.0030	.8509	.7384	.6492	.5752	.5120	.4568	.4079	.3639	.3239	.2874	23
24	1.7781	1.2341	1.0000	.8487	.7368	.6478	.5740	.5110	.4559	.4071	.3632	.3233	.2868	24
25	1.7604	1.2289	0.9970	.8465	.7351	.6465	.5729	.5100	.4551	.4063	.3625	.3227	.2862	25
26	1.7434	1.2239	0.9940	.8445	.7335	.6451	.5718	.5090	.4542	.4055	.3618	.3220	.2856	26
27	1.7270	1.2188	0.9910	.8424	.7318	.6438	.5706	.5081	.4534	.4048	.3611	.3214	.2850	27
28	1.7112	1.2139	0.9881	.8403	.7302	.6425	.5695	.5071	.4525	.4040	.3604	.3208	.2845	28
29	1.6960	1.2090	0.9852	.8382	.7286	.6412	.5684	.5061	.4516	.4032	.3597	.3201	.2839	29
30	1.6812	1.2041	0.9823	.8361	.7270	.6398	.5673	.5051	.4508	.4025	.3590	.3195	.2833	30
	0	1	2	3	4	5	6	7	8	9	10	11	12	

Diurnal Proportional Logarithms for finding the planets' places or time of conjunction or aspect

Min.	DEGREES OF HOURS													Min
	0	1	2	3	4	5	6	7	8	9	10	11	12	
31	1.6670	1.1993	0.9794	8341	7254	6385	5662	5042	4499	4017	3583	3189	2827	31
32	1.6532	1.1946	0.9765	8320	7238	6372	5651	5032	4491	4010	3576	3183	2821	32
33	1.6398	1.1899	0.9737	8300	7222	6359	5640	5023	4482	4002	3570	3176	2816	33
34	1.6269	1.1852	0.9708	8279	7206	6346	5629	5013	4474	3994	3563	3170	2810	34
35	1.6143	1.1806	0.9680	8259	7190	6333	5618	5003	4466	3987	3556	3164	2804	35
36	1.6021	1.1761	0.9652	8239	7174	6320	5607	4994	4457	3979	3549	3157	2798	36
37	1.5902	1.1716	0.9625	8219	7159	6307	5596	4984	4449	3972	3542	3151	2793	37
38	1.5786	1.1671	0.9597	8199	7143	6294	5585	4975	4440	3964	3535	3145	2787	38
39	1.5673	1.1627	0.9570	8179	7128	6282	5574	4965	4432	3957	3529	3139	2781	39
40	1.5563	1.1584	0.9542	8159	7112	6269	5563	4956	4424	3949	3522	3133	2775	40
41	1.5456	1.1540	0.9515	8140	7097	6256	5552	4947	4415	3942	3515	3126	2770	41
42	1.5351	1.1498	0.9488	8120	7081	6243	5541	4937	4407	3934	3508	3120	2764	42
43	1.5249	1.1455	0.9462	8101	7066	6231	5531	4928	4399	3927	3501	3114	2758	43
44	1.5149	1.1413	0.9435	8081	7050	6218	5520	4918	4390	3919	3495	3108	2753	44
45	1.5051	1.1372	0.9409	8062	7035	6205	5509	4909	4382	3912	3488	3102	2747	45
46	1.4956	1.1331	0.9383	8043	7020	6193	5498	4900	4374	3905	3481	3096	2741	46
47	1.4863	1.1290	0.9356	8023	7005	6180	5488	4890	4365	3897	3475	3089	2736	47
48	1.4771	1.1249	0.9330	8004	6990	6168	5477	4881	4357	3890	3468	3083	2730	48
49	1.4682	1.1209	0.9305	7985	6975	6155	5466	4872	4349	3882	3461	3077	2724	49
50	1.4594	1.1170	0.9279	7966	6960	6143	5456	4863	4341	3875	3454	3071	2719	50
51	1.4508	1.1130	0.9254	7947	6945	6131	5445	4853	4333	3868	3448	3065	2713	51
52	1.4424	1.1091	0.9228	7929	6930	6118	5435	4844	4324	3860	3441	3059	2707	52
53	1.4341	1.1053	0.9203	7910	6915	6106	5424	4835	4316	3853	3434	3053	2702	53
54	1.4260	1.1015	0.9178	7891	6900	6094	5414	4826	4308	3846	3428	3047	2696	54
55	1.4180	1.0977	0.9153	7873	6885	6081	5403	4817	4300	3838	3421	3041	2691	55
56	1.4102	1.0939	0.9128	7854	6871	6069	5393	4808	4292	3831	3415	3034	2685	56
57	1.4025	1.0902	0.9104	7836	6856	6057	5382	4798	4284	3824	3408	3028	2679	57
58	1.3949	1.0865	0.9079	7818	6841	6045	5372	4789	4276	3817	3401	3022	2674	58
59	1.3875	1.0828	0.9055	7800	6827	6033	5361	4780	4268	3809	3395	3016	2668	59
	0	1	2	3	4	5	6	7	8	9	10	11	12	

Min	DEGREES OF HOURS											Min
	13	14	15	16	17	18	19	20	21	22	23	
0	2663	2341	2041	1761	1498	1249	1015	0792	0580	0378	0185	0
1	2657	2336	2036	1756	1493	1245	1011	0788	0577	0375	0182	1
2	2652	2330	2032	1752	1489	1241	1007	0785	0573	0371	0179	2
3	2646	2325	2027	1747	1485	1237	1003	0781	0570	0368	0175	3
4	2640	2320	2022	1743	1481	1233	0999	0777	0566	0365	0172	4
5	2635	2315	2017	1738	1476	1229	0996	0774	0563	0361	0169	5
6	2629	2310	2012	1734	1472	1225	0992	0770	0559	0358	0166	6
7	2624	2305	2008	1729	1468	1221	0988	0767	0556	0355	0163	7
8	2618	2300	2003	1725	1464	1217	0984	0763	0552	0352	0160	8
9	2613	2295	1998	1720	1459	1213	0980	0759	0549	0348	0157	9
10	2607	2289	1993	1716	1455	1209	0977	0756	0546	0345	0154	10
11	2602	2284	1988	1711	1451	1205	0973	0752	0542	0342	0150	11
12	2596	2279	1984	1707	1447	1201	0969	0749	0539	0339	0147	12
13	2591	2274	1979	1702	1443	1197	0965	0745	0535	0335	0144	13
14	2585	2269	1974	1698	1438	1193	0962	0741	0532	0332	0141	14
15	2580	2264	1969	1694	1434	1190	0958	0738	0529	0329	0138	15
16	2574	2259	1965	1689	1430	1186	0954	0734	0525	0326	0135	16
17	2569	2254	1960	1685	1426	1182	0950	0731	0522	0322	0132	17
18	2564	2249	1955	1680	1422	1178	0947	0727	0518	0319	0129	18
19	2558	2244	1950	1676	1417	1174	0943	0724	0515	0316	0126	19
20	2553	2239	1946	1671	1413	1170	0939	0720	0512	0313	0122	20
21	2547	2234	1941	1667	1409	1166	0935	0716	0508	0309	0119	21
22	2542	2229	1936	1663	1405	1162	0932	0713	0505	0306	0116	22
23	2536	2223	1932	1658	1401	1158	0928	0709	0501	0303	0113	23
24	2531	2218	1927	1654	1397	1154	0924	0706	0498	0300	0110	24
25	2526	2213	1922	1649	1392	1150	0920	0702	0495	0296	0107	25
26	2520	2208	1917	1645	1388	1146	0917	0699	0491	0293	0104	26
27	2515	2203	1913	1640	1384	1142	0913	0695	0488	0290	0101	27
28	2509	2198	1908	1636	1380	1138	0909	0692	0484	0287	0098	28
29	2504	2193	1903	1632	1376	1134	0906	0688	0481	0284	0095	29
30	2499	2188	1899	1627	1372	1130	0902	0685	0478	0280	0091	30
	13	14	15	16	17	18	19	20	21	22	23	

Proportional Logarithms—contd.

Min	DEGREES OF HOURS											Min
	13	14	15	16	17	18	19	20	21	22	23	
31	2493	2183	1894	1623	1368	1127	0898	0681	0474	0277	0088	31
32	2488	2178	1889	1619	1364	1123	0894	0678	0471	0274	0085	32
33	2483	2173	1885	1614	1359	1119	0891	0674	0468	0271	0082	33
34	2477	2168	1880	1610	1355	1115	0887	0671	0464	0267	0079	34
35	2472	2164	1875	1605	1351	1111	0883	0667	0461	0264	0076	35
36	2467	2159	1871	1601	1347	1107	0880	0663	0458	0261	0073	36
37	2461	2154	1866	1597	1343	1103	0876	0660	0454	0258	0070	37
38	2456	2149	1862	1592	1339	1099	0872	0656	0451	0255	0067	38
39	2451	2144	1857	1588	1335	1095	0869	0653	0448	0251	0064	39
40	2445	2139	1852	1584	1331	1091	0865	0649	0444	0248	0061	40
41	2440	2134	1848	1579	1326	1088	0861	0646	0441	0245	0058	41
42	2435	2129	1843	1575	1322	1084	0858	0642	0438	0242	0055	42
43	2430	2124	1838	1571	1318	1080	0854	0639	0434	0239	0052	43
44	2424	2119	1834	1566	1314	1076	0850	0635	0431	0236	0049	44
45	2419	2114	1829	1562	1310	1072	0847	0632	0428	0232	0046	45
46	2414	2109	1825	1558	1306	1068	0843	0628	0424	0229	0042	46
47	2409	2104	1820	1553	1302	1064	0839	0625	0421	0226	0039	47
48	2403	2099	1816	1549	1298	1061	0835	0622	0418	0223	0036	48
49	2398	2095	1811	1545	1294	1057	0832	0618	0414	0220	0033	49
50	2393	2090	1806	1540	1290	1053	0828	0615	0411	0216	0030	50
51	2388	2085	1802	1536	1286	1049	0825	0611	0408	0213	0027	51
52	2382	2080	1797	1532	1282	1045	0821	0608	0404	0210	0024	52
53	2377	2075	1793	1528	1278	1041	0817	0604	0401	0207	0021	53
54	2372	2070	1788	1523	1274	1038	0814	0601	0398	0204	0018	54
55	2367	2065	1784	1519	1270	1034	0810	0597	0394	0201	0015	55
56	2362	2061	1779	1515	1266	1030	0806	0594	0391	0197	0012	56
57	2356	2056	1774	1510	1261	1026	0803	0590	0388	0194	0009	57
58	2351	2051	1770	1506	1257	1022	0799	0587	0384	0191	0006	58
59	2346	2046	1765	1502	1253	1018	0795	0583	0381	0188	0003	59
	13	14	15	16	17	18	19	20	21	22	23	

Epilogue

Dear Reader, in the previous pages an earnest attempt has been made to present the quintessence of Indian Astrology, Astrology is an ocean of wisdom and to get a masterly knowledge of it may require a diligent and intensive study under an expert teacher for at least 10 years. Now it has become impossible to get such an occasion because there are neither such institutions nor such teachers where from the aspirants can master this science. There are professionals in Astrology but not Master teachers. The only way left before the aspiring learn to pursue self-study of the available treatises and imbibe the ideas contained therein. Since you have got a broad and general idea about Astrology this knowledge will help you to glean the ideas from the following texts. Even if you don't know Sanskrit you can get the gist of the books from their English translation or notes. For your reference titles of a few such treatises are given below.

1. **Brhath Parasara hoara** of sage **Parasara**
2. **Jaathaka Paarijatha** of **Sri Vaidyanaathia** **Deekshithar**
3. **Phala Deepika** of **Manthraeswara**
4. **Jaathaakabharana** of **Dhundiraaja**
5. **Bruhajjaathaka** of **Sri Varahamihira** ...
6. **Saaravali** of **Sri Kalyaanavarma**
7. **Lagna chandrika** of **Sri Kaaseenath**
8. **Prasna Marga**
9. **Muhoortha chinthaamani**
10. **Krishneeyam** Edited by **Prof. N.E. Muthuswamy** (English)

After this you can start giving Astrological counselling with confidence to whoever approaches you. Wish you the best of luck.